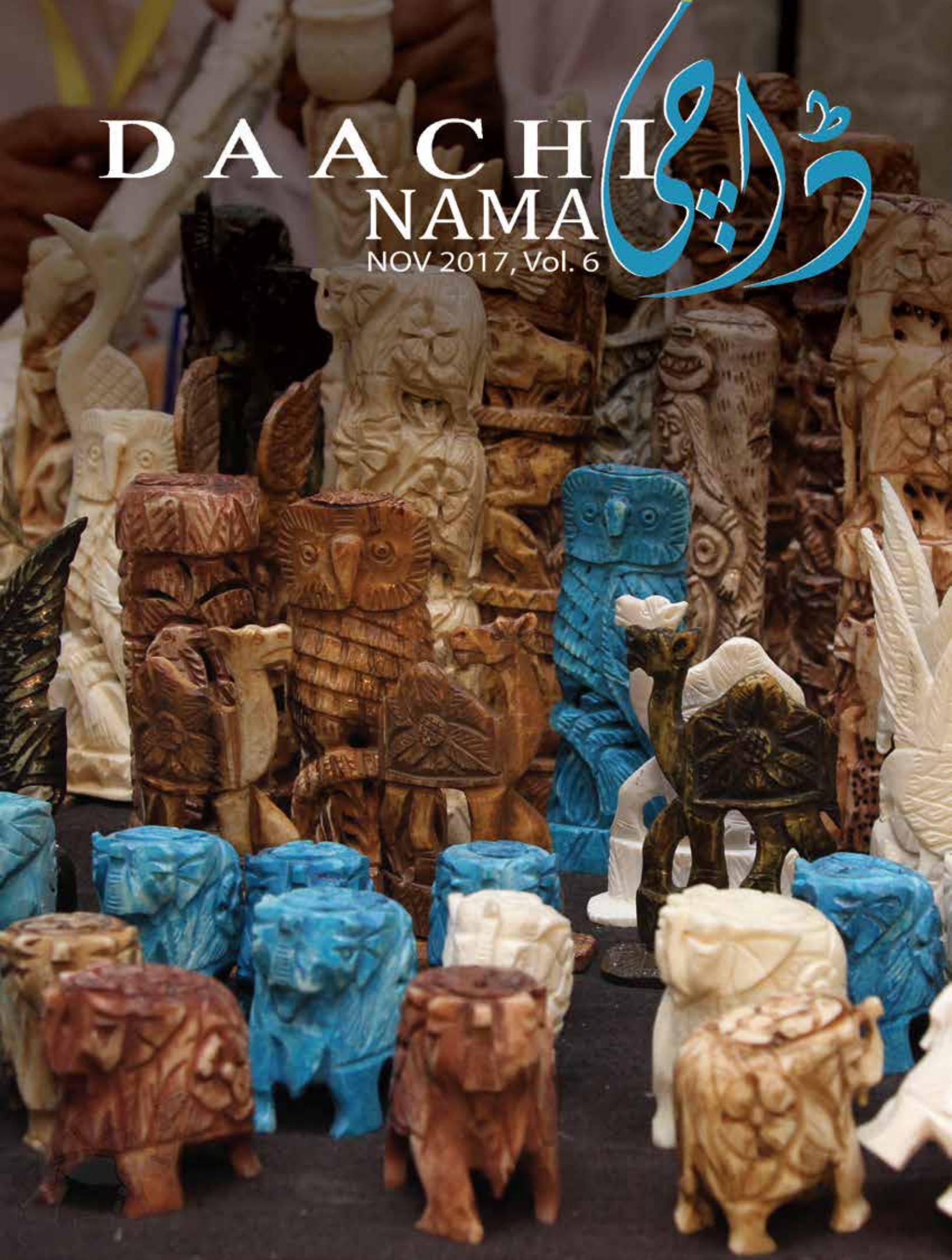


DAACHI NAMA

NOV 2017, Vol. 6

داچی نامہ



VILLAGE



DAACHI ARTISAN

Chairperson's Note (Ayesha Noorani)

Alhamdullilah. With each event we are slowly inching towards our mission; and that is to set up an Artisan village off Raiwind road, near Green Acres. With certification both from FBR and PCP, it should facilitate our job of getting funding for our project. In sha Allah we wish to do ground breaking in 2018. We take this opportunity to thank all those who believed and supported our project and contributed to it in various ways. We pray to Allah that He sees this project to completion.

With every event, we focus on different dimensions and facets of crafts. We started exploring the various crafts used in the garden, for eatery, children crafts, crafts made from waste materials, to more serious themes as exploring the meaning of different symbols used in crafts. Each theme is further supported by articles in Daachi Nama.

This year our theme is animals. We are looking at products originating from animals, to animal motifs used in crafts. This theme in Daachi Nama, focuses on the directives given by Allah on the rights of animals on human beings. Since man is the vicegerent on earth, he has been given the responsibility of not only looking after the earth but all the other living creatures which are therein.

In this magazine we would also like to acknowledge foreigners who made Pakistan their home and devoted their lives to its betterment. We lament the passing away of Dr. Ruth Pfau, a noble soul who dedicated her life to eradicating leprosy from this

country. May Allah bless her soul and reward her for her contribution to humanity.



Editor's Note

(Ismat Riaz)

Daachi Foundation presents its Volume 6 of Daachi Nama.

This time round, the theme of Daachi Nama focuses on animal rights. In the past and present century, human rights has been the buzz word for treating human life with respect and ensuring that the basic human needs of shelter, food and education are met by governments the world over. Animals, as living creatures who share the planet with us and are a part of Allah's creation, are often abused and mistreated by humans. The Quran and Sunnah give us explicit instructions on how to look after animals and their needs. Articles relating to this theme will be informative for our readers and play a part in promoting animal rights in our country.

Animals have been integral to crafts in many forms. Animal motifs are sculptured, woven into carpets, embroidered onto cloth, painted and etched into pottery, brassware, and stone. Many crafts are produced using animal products such as camel skin for lamp shades and hair of animals in rug making. The symbolism expressed through animal motifs in crafts is a major theme in the writings and articles of Daachi Nama Volume 6.

The magazine has articles ranging from medicinal plants, osteopathy, calligraphy, philanthropy, animal symbols in crafts and ideological based articles on the national language, Urdu, and national animal, Markhor. Articles on Memon cuisine, music, and the use of herbs for ailments are included for the light hearted reader.

We, at Daachi Foundation are happy to announce that Daachi Foundation has been accredited by the Federal Board of Revenue as a non-profit organization and certified as a genuine philanthropic organization by the Pakistan Centre for Philanthropy. These milestones are important in the setting up of Daachi's Artisan Village on three and a half acres of land in Raiwind. We hope our supporters will donate generously for setting up the Village as a permanent outlet in Lahore for needy craftsmen and preservation of crafts from all over Pakistan.

We wish our readers a happy time browsing through Daachi Nama.



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Shezan

چٹ پٹرشتوں جیسا



حلال
HALAL

A National Symbol

The Markhor



National Symbols represent pride in nationhood. Each country's unique features, landscapes and historical heritage contribute to its civilisational aspect. Pakistan is home to a huge variety of landscapes from towering mountains in the north to deserts and lush, green plains in the south. There is also no dearth of exceptional flora and fauna, wildlife, livestock from camels to buffaloes, river and sea fish and a number of species of the goat family.

Pakistan's variety of wildlife is amazing. The River Indus carries the national aquatic mammal, the Dolphin (*Platanista indicus minor*) and the Shaheen Falcon is the heritage bird of Pakistan. The national predator is the majestic snow leopard found in the northern mountains while the crocodile in the Indus is the national reptile. And, the stately Chakoor is the national bird.

The national animal of Pakistan is the unique Markhor (*Capra falconeri*). It is found in the northern, mountainous areas of Pakistan. Its name is derived from a Persian word - mar means snake and khor means eater. People often refer to the Markhor as a snake eater. Many in the northern areas use the white substance that the Markhor drops after chewing cud for treating snake bites.

Markhor has very distinctive corks-screw horns which are tightly curled and are closer together at the head and widen out at the tips. The coat of the Markhor is rough and can be light brown to black in colour. The coat is smooth and short in summer but grows longer and thicker in winter. Markhor tend to live in flocks of nine animals made up of adult females and their young. The males are solitary animals.

Celebrating the 70th birthday of Pakistan, London buses carried the picture of the Markhor as a national symbol of Pakistan. Picture of a London bus carrying picture of Markhor etc.

Ismat Riaz

The writer is an Author, Columnist, Educationist and Teacher trainer



Animals and their rights, according to Quran and Sunnah

"And the earth, He has assigned it to all living creatures" (Qur'an 55:10).

أَمِّمْ تُسَبِّحُ

The rights of creatures and animals over a human-being as following: that he provides for them as they require, even if they have aged or sickened such that no benefit comes from them; that he not burden them beyond what they can bear; that he not put them together with another creature that could injure it, whether of their own kind or other species, whether by breaking their bones or butting or wounding them; that he slaughters them with gentleness and he does not flay their skins or break their bones until their bodies have become cold and passed away; that he not slaughter their young within their sight but rather he does so in solitude; that he makes their resting and watering places comfortable; that he puts the males and females together during their mating season; that he does not discard what he has hunted; and that he does not shoot them with anything that breaks their bones or harms them by any means that would render their meat forbidden to eat.

Source: Qawa'id al-Ahkam fi Islah al-Anam 1/167

Quranic Injunctions for Animals – Animals as Communities

Islam upholds the rights of animals to be treated kindly and humanely just as human beings treat other human beings. Animals should not be abused or taken for granted. Allah has informed us that animals are communities like human beings and have similar rights.

In Surah Al-Anam (6:38) Allah says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ
بِجَنَاحَيْهِ إِلَّا أَمَّمٌ أَمْثَالُكُمْ

There is no creature on the earth or bird that flies with its wings but that they are communities like you.

Al-Qurtubi explains this verse by saying:

هُمُ جَمَاعَاتٌ مِثْلُكُمْ فِي أَنْ اللَّهُ عَزَّ وَجَلَّ خَلَقَهُمْ
وَتَكْفَّلَ بِأَرْزَاقِهِمْ وَعَدَلَ عَلَيْهِمْ فَلَا يَنْبَغِي
أَنْ تَظْلِمُوهُمْ وَلَا تُجَاوِزُوا فِيهِمْ مَا أَمَرْتُمْ بِهِ

They are groups like you in that Allah the Exalted has created them, provides for them, and makes justice between them. Thus, you should not wrong them or transgress the limits that you have been commanded.

Source: al-Jami' li-Ahkam al-Qur'an 6:38

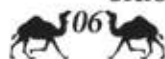
The Qur'an describes that animals form communities, just as humans do:

"There is not an animal that lives on the earth, nor a being that flies on its wings, but they form communities like you. Nothing have we omitted from the Book, and they all shall be gathered to their Lord in the end" (Qur'an 6:38).

The Quran further describes animals, and all living things, as Muslim--in the sense that they live in the way that Allah created them to live and obey Allah's laws in the natural world. Although animals do not have free will, they follow their natural, God-given instincts--and in that sense, they can be said to "submit to God's will," which is the essence of Islam.

"Seest thou not that it is Allah Whose praise all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise, and Allah knows well all that they do." (Qur'an 24:41)

These verses remind us that animals are living creatures with feelings and connections to the larger spiritual and physical world. We must consider their lives as worthwhile and cherished.



Sunnah of the Holy Prophet Muhammad (PBUH) regarding animals

1. KINDNESS TO ANIMALS

It is forbidden in Islam to treat an animal cruelly or to kill it except as needed for food.

The Prophet Muhammad (PBUH) often chastised his Companions who mistreated animals and spoke to them about the need for mercy and kindness. Here are several examples of hadith which instruct Muslims about how to treat animals.

- **The reward for mercy:** Abu Umama relates that the Messenger of Allah, may Allah bless him and grant him peace, said, *"Whoever is merciful even to a sparrow, Allah will be merciful to him on the Day of Judgment."*

- **Animals are like humans:** *"A good deed done to an animal is like a good deed done to a human being, while an act of cruelty to an animal is as bad as cruelty to a human being."*

- **Animals cannot speak up for themselves:** It is related from Sahl ibn Al-Handhaliyya that the Messenger of Allah, may Allah bless him and grant him peace, once passed by a camel that was so emaciated that its back had almost reached its stomach. He said, *"Fear Allah in these beasts who cannot speak."* (Abu Dawud)

- **Mental cruelty is also forbidden:** It is related from Abdul Rahman bin Abdullah that a group of Companions were once on a journey with the Prophet, may Allah bless him and grant him peace, and he left them for a while. During his absence, they saw a bird with its two young, and they took the young ones from the nest. The mother bird was circling above in the air, beating its wings in grief, when the Prophet came back and said, *"Who has hurt the feelings of this bird by taking its young? Return them to her."* (Muslim)

2. HUNTING FOR SPORT

In Islam, hunting for sport is prohibited. Muslims may only hunt as is needed to meet their requirements for food. This was common during the time of the Prophet Muhammad, and he condemned it at every opportunity:

- It is narrated from Ibn Umar that the Prophet, may Allah bless him and grant him peace, cursed those who used any living thing as a target. (Muslim)

- It is related from Ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, forbade inciting animals to fight one another. (Abu Dawud and Tirmidhi)

- It is related from Abu Al-Darda' that the Messenger of Allah, may Allah bless him and grant him peace, forbade eating mujaththama animals--that is, animals who have been tied up and shot with arrows. (Tirmidhi)

3. SLAUGHTER FOR FOOD

Islamic dietary law allows Muslims to eat meat. Certain animals are not allowed to be used as food, and when slaughtering, several guidelines must be followed to minimize the animal's suffering. Muslims are to recognize that when slaughtering, one is taking a life only by the permission of Allah in order to meet the need for food.

4. CULTURAL DISREGARD

As we have seen, Islam requires that all animals are to be treated with respect and kindness. Unfortunately, in some Muslim communities, these guidelines are not followed. Some people mistakenly believe that since human needs take priority, animal rights are not an urgent issue. Others find excuses to mistreat certain animals, such as dogs. These actions fly in the face of Islamic teachings, and the best way to combat such ignorance is through education and good example. Individuals and governments have an important role to play in educating the public about the care of animals and establishing institutions to support animal welfare.

5. ACCOUNTABILITY FOR MISTREATING ANIMALS

As we are held responsible for our behavior towards other people, so are we held responsible for our behavior towards animals.

On the Day of Judgment, Allah will restore the rights of every creature including animals. If we had violated the rights of an animal in the world, then Allah will take retribution on their behalf in



in the Hereafter.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

لَتَوُذَّنَ الْحُقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ

The rights of everyone will be restored on the Day of Resurrection until justice is fulfilled, even between the hornless sheep and the horned sheep.

Source: Sahih Muslim 2582, Grade: Sahih

Abu Huraira, may Allah be pleased with him,

يَحْشُرُ اللَّهُ الْخَلْقَ كُلَّهُمْ يَوْمَ الْقِيَامَةِ الْبَهَائِمَ وَالذَّوَابَّ وَالطَّيْرَ وَكُلَّ شَيْءٍ فَيَبْلُغُ مِنْ عَدْلِ اللَّهِ يَوْمَئِذٍ أَنْ يَأْخُذَ لِلْجَمَاءِ مِنَ الْقَرْنَاءِ

Allah will gather the creation altogether on the Day of Resurrection: the beasts, the creatures, the birds, everything. Then they will seek the justice of Allah on that day, even between the hornless sheep and the horned sheep.

Source: Tafsir al-Tabari 6:38

وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ

Whoever kills so much as a sparrow unjustly will have it pleading to Allah on the Day of Resurrection, saying: O Lord, he killed me for no reason, and he did not kill me for any beneficial purpose.

Source: Sunan al-Nasa'i 4446, Grade: Hasan

Likewise, unwarranted cruelty against animals for the purpose of sports and entertainment is forbidden.

Sa'eed ibn Jubair reported: I was in the presence of Ibn Umar when we passed by a group who had tied down a chicken and they were using it as a target. When they saw Ibn Umar, they fled and left it behind. Ibn Umar said:

مَنْ فَعَلَ هَذَا إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنْ فَعَلَ هَذَا

The Prophet (PBUH) has cursed whoever has done this.

6. REWARD FOR CHARITABLE BEHAVIOUR TOWARDS ANIMALS

One of the most important rights that belong to animals is that they are entitled to our good treatment. Allah rewards our acts of charity that we do for any living creature, all human and animals included. In fact, Allah appreciates mercy, kindness, and empathy for the animals so much that it can result in the forgiveness of our sins.

This great reward for charity to animals will apply to any animal regardless of whether they are officially under our care or not.

Anas bin Malik reported: The Messenger of Allah, peace and blessings be upon him, said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ إِنْسَانٌ أَوْ بِهِمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

There is no Muslim who plants a tree or sows seeds and then a bird, or a person, or an animal eats from it except that it is regarded as a charity for him.

Source: Sahih al-Bukhari 2195, Grade: Muttafaquun Alayhi

Suraqa ibn Ju'shum reported: I asked the Prophet about a lost camel that comes to drink from my cisterns I have prepared for my own camels, "Will I be rewarded if I give it some water to drink?" The Prophet, peace and blessings be upon him, said:

نَعَمْ فِي كُلِّ ذَاتِ كَبِدٍ حَرَّى أُجْرٌ

RESCUE

MEDICAL AID

SHELTER

FOOD

AWARENESS



Yes, in every living being there is a reward for charity.

Source: Sunan Ibn Majah 3686, Grade: Sahih

We have to be gentle with the animals even when we have to discipline them. Sometimes it is necessary to strike the animal lightly in order to train it in some task, but we should only do so to the minimum extent needed and never harm the animal in the process.

عَلَيْكَ بِالرَّفْقِ فَإِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ
إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

Aisha reported: I was upon a camel that was misbehaving, so I started to beat it. The Messenger of Allah, peace and blessings be upon him, said to me:

You must be gentle. Verily, gentleness is not in anything except that it beautifies it, and it is not removed from anything except that it disgraces it.

Source: Musnad Ahmad 24417, Grade: Sahih



Concluding thoughts...

As we can see, Islam teaches us to be very careful in our behavior towards animals and all living creatures, as there is a great reward for treating them kindly and a great punishment for violating their rights. If this is the case with animals, then how much more are we held responsible towards people? How much worse is it to violate the rights of someone whom Allah loves?

Tahira Qadri

The writer is an Educationist



In the last few decades there has been a renewed interest in the use of medicinal plants. This fresh interest stems from a growing public concern with the limitations of mainstream medicine, and the promotion of alternative modes of therapy that are oriented to a holistic view of health. The interest in plants can also be seen as a resurgence of the idea that nature is therapeutic. Striving to stay healthy in the face of chronic stress, pollution, and the re-emergence of infectious diseases, more and more people are taking care of their health with plants.

chemistry” became a widely-recognised advertising slogan to promote the virtues of plastics, pesticides and pharmaceuticals and a catch phrase for progress in modern life, including medical treatment.

Most conventional medications are refinements of herbal medicines. Synthesising chemicals that are very similar to the naturally-occurring active constituents of a plant allows for the manufacture of potent fast-acting drugs that can be mass-produced. Unlike herbs, synthetic chemical com-

MEDICINE AND NATURE

The art of healing with plants (herbal medicine) grew from personal healing experiences over centuries before the advent of scientific technology. Herbal remedies that resulted in cures were recognized, remembered, and gradually categorized by the great schools of herbal healing. They were recorded by Egyptian medicine, Indian Ayurveda, traditional Chinese medicine and Japanese kampo; the teachings of Hippocrates, Dioscorides, the Greco-Arab physician-philosophers, such as Ibn Sina and Razi; and the native healing systems of Africa, Australia and the Americas.

For centuries, herbal medicine belonged to the people and the healing knowledge was shared and passed on from generation to generation. There were no ‘rights’ to herbs because everyone knew nature could not be patented. But when pharmacists entered the herbal world and began isolating ‘the “active compounds” of plants, standardized herbal products came to be produced that were promoted as ‘better than nature’ itself. Some decades ago, “better living through

pounds can be patented. This allows drug companies to sell chemical drugs at high prices. The replacement of herbs with synthetic drugs, beginning less than a century ago in many parts of the developed world, is largely due to the economic opportunities afforded by patent laws.

Unlike pharmacological practice, herbalists use extracts from parts of plants, such as roots, stems, bark, flowers and leaves in the form of capsules, extracts, juices, syrups, tablets, teas, tinctures and the like. Rejecting the idea of isolating active ingredients, herbalists believe that the different phytochemicals present in many plants interact to enhance the therapeutic effects of the plant more



than single compounds. This makes the primary active ingredients more effective and helps prevent toxic reactions that lead to side effects. By isolating plant compounds, they argue, the medicinal effect is destroyed or at least changed. For the user, therefore, there are many advantages to using herbs rather than the drugs derived from them.

However, among the 120 active compounds currently isolated from plants and extensively used in modern medicine, 80 per cent show a positive correlation between their modern therapeutic use and the traditional uses of the plants from which they were derived. Among these, mention may be made of compounds such as morphine (from opium poppy, *Papaver* sp.) quinine (from Cinchona bark), atropine (from deadly nightshade, *Atropa belladonna*), strychnine (from *Strychnos nux-vomica*) and ephedrine (from *Ephedra* sp) which were isolated and studied in the 19th century. In the 20th century, many of these compounds were synthesized and became available from that source. Their medicinal uses have remained largely unchanged.

Some of nature's addictive plants include cannabis, cocoa and poppy. The last of these has been a garden ornamental with its array of colours ranging from white to pink to red to purple to blue. But the juice from this botanical marvel has sparked wars (most famously between China and Britain in the 19th century), and wreaked incalculable suffering upon millions. The poppy plant, *Papaver somniferum*, produces opium, a powerful narcotic whose principal alkaloid is morphine and whose other derivatives include codeine, heroin and oxycodone. Opium is isolated by lightly slashing the immature fruit capsules. The latex oozes out and hardens after a day or so. The exudate is scraped off and made into bricks of pure opium. Morphine is acetylated to produce heroin, an illegal recreational drug.

The Indians of Andean South America have long used coca leaves (from *Erythroxylum coca*) as a stimulant. The Indians chewed the leaves mixed with lime to free the alkaloids and, supposedly, lessen feelings of hunger and pain, although chewing the leaves of cocoa in the present day is said to 'induce a pleasant and subtle sense of



OPIUM POPPY

well-being'. At the end of the nineteenth century cocoa leaves were used as an anesthetic in eye surgery carried out by an Austrian ophthalmologist and remained a popular and widely-used anesthetic until early 20th century. But when the medical profession came to realize that cocoa was addictive, it stopped being used routinely. However, cocaine and its derivative crack, are widely used as illegal recreational drugs.

COCOA BEANS



The shrub, Ephedra ('Ma huang'), grows in the cold, windy deserts of northern China and Mongolia. Its discovery is credited to a wandering Aryan and its juice is thought to be the soma of Vedic India, the drink of eternal youth, because it produces 'energy and a mild euphoria'. Infusions of the shrub have been used by the Chinese for thousands of years to induce sweating, ease breathing, and treat bronchial asthma. Ephedrine was isolated from Ephedra at the turn of the 20th century and soon became a primary treatment for asthma. This continues to be its use in the present day. A synthetic version, pseudoephedrine, works as a decongestant and also treats low blood pressure. According to an account of Ephedra in Phyllis Balch's 'Prescription for Herbal Healing' (New York, 2002), "the current problems with ephedra have arisen through western efforts to extract individual chemicals from the herb" rather than using it as a whole. The chemical ephedrine relieves asthma but induces high blood pressure but "the whole herb ephedra contains other substances that slow the heart rate and lower blood pressure, offsetting any toxic effects of ephedrine".



EPHEDRA

The garden ornamental, foxglove, raised in Lahore as a spring-flowering annual for its tubular, bell-like, purple, rose, pink and white flowers, is grown commercially by the pharmaceutical industry as it is a source of digitalis, an important heart stimulant. Digitalis is widely used in the treatment of dropsy, a condition associated with congestive heart failure. The medicinal properties of foxgloves were discovered by an English

doctor in the 18th century and for over 200 years *Digitalis purpurea* was the main drug source for treating heart problems. A synthetic form of the drug has been developed but the plant is still grown commercially for the drug industry.



FOXGLOVE

Belladonna (*Atropa belladonna*) which means 'beautiful lady' is also known as 'deadly night shade' for its poisonous roots, berries and leaves. Its deadly character is due to the presence of an alkaloid, atropine, a small grain of which when swallowed by a person can occasion symptoms of poisoning. Belladonna has been used since the times of the Greeks but is said to have been popularized by women in Renaissance Italy because it caused their pupils to dilate and make them appear more alluring. In keeping with this function, it is used in the present day to dilate pupils during eye examinations. Mandrake, another species of atropa, is said to have been used in Ancient Rome as an anaesthetic for operations. A number of alkaloids from solanaceous plants, the family to which belladonna belongs, are used as analgesics. Today, these alkaloids are used as antidotes for poisoning, to treat cardiac problems, for anti-diarrheic preparations and, as stated above, to dilate pupils during eye examinations.



BELLADONNA

The bark and leaves of the deciduous tree willow (*Salix* sp) were used by the ancient Greek physician, Dioscorides, as an analgesic "to treat lower back pain" and figured in his pharmacopeia. At the turn of the 20th century, the Bayer Company in Germany introduced a drug composed of a synthetic chemical compound similar to the active chemical compound found in willow bark. In time, this synthetic compound came to be known better by its generic name of aspirin. Balch writes that "willow bark is a proven pain-killer but without many of aspirin's side effects". The active compound of the bark is salicin which cannot be taken internally, and for which a substitute compound, acetylsalicylic acid was made in the late nineteenth-century by a German chemist. The new compound could be taken orally, proved to be an effective analgesic, anti-inflammatory, and antipyretic drug and is probably the most widely used drug in the world today.

WILLOW BARK



Cinchona is a genus of flowering plants native to the tropical Andes forests of South America. The bark of *Cinchona officinalis* is a source of a variety of alkaloids, the most familiar being quinine, an antifever agent useful in treating malaria. In the 17th century, Jesuits in South America discovered that an infusion of the tree (*Cinchona* sp.) was able to control malaria. The Dutch managed to acquire a monopoly on the production of quinine. The synthesized drug works in the same way

CINCHONA



An evergreen shrub, *Rauvolfia serpentina* is a native of the moist deciduous forests of south and south east Asia and was used in folk medicine in India for centuries to treat victims of snake and insect bites and for a variety of maladies. It is now known to contain alkaloids, one of the main alkaloids being reserpine which is used to treat hypertension and certain types of mental illness. Relatively large doses are used to treat schizophrenic patients.

RANVOLFIA



Mention may be made of a few more chemical compounds isolated from plants that are popular garden ornaments. The Madagascar periwinkle (*Catharanthus roseus*) is one such example. The alkaloid, catharanthus, isolated from this plant species is used to reduce blood sugar levels, and is used to treat leukemia.

MADAGASCAR PERIWINKLE



Another garden ornamental, *Colchicum autumnale* (Winter crocus) contains the alkaloid colchicine used in the treatment of gout, and glycosides from other garden plants such as aloe and cassia are widely used as laxatives and have other medicinal applications.

WINTER CROCUS



Another garden ornamental, the cone flower (*Echinacea purpurea*), was used as a medicinal plant by American Indians. The plant was introduced into patent medicines in the 1870s and was

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ALOE WERA

an important plant medicine in the 1920s, but fell into disuse as antibiotics of various types were introduced. Echinacea induces an immune response in humans and has been used more recently to treat colds and other viral diseases.

CONE FLOWER



Finally, mention is made of the alkaloid, taxol, extracted from the yew tree, a species of *Taxus* and a conifer for gardens in temperate climates, which is used for treating several types of tumours.

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URDU LANGUAGE

اردو ہے جس کا نام ہمیں جانتے ہیں داغ
سارے جہاں میں دھوم ہماری زباں کی ہے

Times have changed and continue to change. It is now even more necessary to have a better understanding and appreciation of the importance of our national language, Urdu, and its literary heritage. Even though I really do not appreciate comparing languages in terms of their linguistic vastness, it is only natural to have some bias when discussing one's own mother language! Persian, Hebrew, Latin, Tamil and many other languages were handed down to us through oral traditions which helped in building a strong base for them. However, this was not the case with Urdu, the national and official language of Pakistan.

Urdu has very strong roots in Pakistan as well as in India. Over 75.6% population of Pakistan speaks Urdu and 5.5% population of India speaks Urdu, which makes it the 5th and 6th largely spoken languages of Pakistan and India, respectively. Being the 5th largely spoken language of Pakistan, Urdu has a strong hold here. Pakistan's regional languages, Punjabi, Sindhi, Pashto, and Balochi have a strong base in their respective area of Pakistan. Being older than the Urdu language, there is a strong oral tradition in these languages. Stories of historical events passed from generation to generation in these languages. After a hard day's work, people used to gather in the evening and discuss politics, philosophy, literature and other topics in their mother tongues.

Story-telling in the evenings was a popular activity. People used to sit on the roadside and the elders would start relating stories ones; stories which had been passed down by their ancestors.

which had been passed down by their ancestors. One such place where this was done is the Qissa Khawani Bazaar (the story-telling market or the market of the story tellers), located in the heart of Peshawar, Khyber Pakhtunkhwa Province. Peshawar, being the gateway of South Asia, was a city where European, Middle Eastern and Central Asian merchants and traders used to sojourn during their long journey. This Bazaar was recognized worldwide for its enigmatic story tellers. The same kind of public gatherings can be seen today in every city of Pakistan where people gather and exchange stories and issues in their regional languages. When it comes down to Urdu, this tradition prevails in some cities of Uttar Pradesh, India, like Delhi, Lucknow, Hyderabad, Deccan, Jharkhand and West Bengal as Urdu is their "additional official language".

The first poet who started writing in Urdu was Ameer Khusrow (1253-1325), who was a poet, musician, and scholar of Persian descent. He was a disciple of the great Sufi, Hazrat Nizam-ud-din Auliya (R.A.) of Delhi. Urdu reached its pinnacle in the middle of the Mughal era when Mughal aristocrats used it to converse in Tah-tul-lafz (a manner of reciting a poem in rhythmic prose without singing).



Urdu's literary circles are often divided about who best represents Urdu. One group considers Mir Taqi Mir as the best poet of Urdu literature, while others put Mirza Asadullah Khan Ghalib at the top of the list. This argument in itself reaches a conclusion when Ghalib himself acknowledges Mir, in two of his couplets:

رتختے کے تمہیں استاد نہیں ہو غالب
کہتے ہیں اگلے زمانے میں کوئی میر بھی تھا

You are not the only master of Rekhta (Urdu),
Ghalib
They say there used to be a Mir in the past

غالب اپنا یہ عقیدہ ہے بقولِ ناصح
آپ بے بہرا ہے جو معتقدِ میر نہیں

Ghalib! It's my faith, in the words of Nasikh
He that vows not on Mir, is himself unlearned!

Ghalib's honorifics are Dabir-ul-Mulk and Najm-ud-Daula, while Mir is still remembered as Khuda-e-Sukhan (the God of Poetry). When talking about the poetic form of Ghazal, it is clear that Mir is by far the better poet, not just of Urdu but also of Persian literature. This can be a debatable topic for some scholars still as both poets define the best in the propagation of Urdu poetry. As we go through the Urdu literary tradition, we find Ghalib as the most irritating critic of poetry. Ghalib defined the parameters on which the elements of poetry are measured. In a letter to one of his students, Ghalib defined poetry as following,

شاعری معنی آفرینی کا نام ہے قافیہ پیمائی کا نہیں

"Poetry is the name of making meanings, not combining rhythmic words"

Now Dewan-e-Mir is the immaculate example of Ghalib's above definition of poetry. There is no such example in any literary tradition of the world of the way in which Mir brought meaning

to his thoughts, ideas and senses through poetry. According to Ahmed Javaid, a notable scholar of literature, "To qualify as a human being, one should read Mir or poets like Mir". This statement might sound ambiguous, but being a human being is to give meaning or words to your hidden feelings and thoughts. And this is what Mir did in his Dewan. There is no comparison between the giants of Persian literature and Urdu literature, but in this very element of poetry, there is no comparison between Mir Taqi Mir and poets of any other literary tradition such as that of Persia or Arabia.

Now coming to Mirza Asadullah Khan Ghalib, it is true that Ghalib has a significant place in Urdu literary tradition. It is hard to swallow but we can see sense on the margins of Mir's work. There are many reasons why Ghalib came to occupy such a position when his work is still fresh as a daisy even after being around for 148 years. While again referring to Ghalib's own definition of poetry, Ghalib used to drive meanings through his imagination. There are three ways in which this meaning can be derived from poetry. First one is through feelings or senses, secondly through imagination and the third is through transcendent semantics where the poet drives out the meaning from the word and the meaning from the mind, mixes them and completes them out of their realms. The first one was done by Mir Taqi Mir, the second by Mirza Ghalib and the third one was done fantastically by Allama Iqbal. But the second one i.e. meaning from the imagi

nation, is the one that had been admired the most by every famous poet and this is what Ghalib did. One of the first and the most prominent factors of Ghalib's supremacy is his imagery. Ghalib drew

such strong images from his poetry that the reader, with all his senses and all his consciousness, feels a need to develop a new sense of understanding to comprehend his poetry.

erstanding to comprehend his poetry.

نالا گویہ گردشِ سیارہ کی آواز ہے

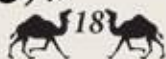
The above gives us an image which we have not seen or even imagined in our lives. There are many meanings which we can draw out from this single stanza. Here we can talk about the unity of existence, i.e. there is no difference between a planet and a human being as both are made of a single substance. They are both lamenting for the same reason. This comparison of a human being with a whole planet is done in such a way that they both feel like a single entity. There are many poets, philosophers and mystics who have compared human beings with the whole wide universe, but the way in which Ghalib expresses this resemblance in his imagery is unparalleled. He compels his reader not just to use their vision to conjure the image in their minds but also to use their sense of hearing by imaging a planet revolving and producing the same lamenting cry which a human produces. This is what opens up a human mind and inspires it to think.

Another feature of Ghalib's poetry is the creation of a moving image in a poem. This moving image can only be found in great epics like the Iliad, Odyssey or Shahnameh of Firdowsi, the great Persian poet. Even though in some languages in which epics were not written, their imagery is still always present. This feature was successfully brought to Urdu poetry by Ghalib. Following are some examples of moving imagery in Ghalib's poetry.

دیکھ کر تجھ کو چمن بسکے نہو کرتا ہے
خود بخود پہنچے ہے گلِ گوشہِ دستار کے پاس

The above couplet is the explicit example of moving image.

ہر قدمِ دوریٰ منزل ہے نمایاں مجھ سے
میری رفتار سے بھاگے ہے بیاباں مجھ سے



In this verse Ghalib is telling us that in reaching our destination we have to maintain a certain distance from ourselves by moving in the same speed in which we are moving. Consequently, this distance is never going to be shortened even if we transverse thousands of miles.

سب کہاں کچھ لالہ و گل میں نمایاں ہو گئیں
خاک میں کیا صورتیں ہوں گی کہ پہناں ہو گئیں

There is enough evidence in the exposition above to say that Urdu poetry or Urdu literature can be compared with any other literary tradition of the world. When we talk about short stories, then we have people like Saadat Hassan Manto, Krishan Chandar, Ismat Chughtai, Munshi Prem Chand, Ghulam Abbas, Intizar Hussain and many more. In the genre of novels, Mirza Abdul Hadi Ruswa, Quratullain Haider, Intizar Hussain, Bano Qudsia, and many others can hold their own in world literature. There are many such literary figures to make us proud of our literary heritage. The need of the hour is to own them as part of our glorious literary heritage.

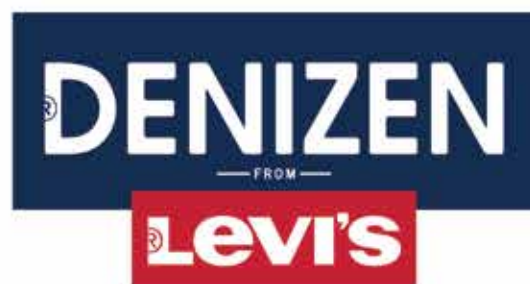
It is only when we read our own literature first that we can compare it with world literature.

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1. The Secret Mirror: Essays on Urdu Poetry, Shamsur Rahman Faruqi (Delhi: Academic Literature, 1981, pp. 34-50)
2. Ahmed Javed: Ghalib ki ma'ani afrani
3. Dewan-e-Ghalib

Abdul Basit

The writer is a manager of an NGO



Suffering from pain? We may be able to help!

About Osteopathy

Osteopathy is a holistic manual system of health care that was founded and developed in the late 1800s by Dr. Andrew Still, MD, who developed this system to provide an improved method of diagnosis and treatment.

Osteopathy

Osteopathy treatment focuses on the structure and function of the whole body. We believe that mechanical imbalances cause disturbance in function and this can lead to poor health.

Osteopathy is a safe and effective manual treatment, grounded in the deep knowledge of anatomy, physiology, biomechanics and neurology.

Osteopathy's contribution to medical Sciences is this unique viewpoint and understanding of the relationship of disease and dysfunction.

Osteopathy Succeeds

Osteopathy succeeds because it is not biased towards any one system or method of treatment.

What is done in Osteopathy?

We pump fluids, we mobilize joints, we manipulate organs, we treat arteries, we stimulate nerves, we even influence and perform corrective techniques on the human brain and its inner structures. All of this is done by hand and is called manual medication. This is Osteopathy.

How can (IOC) International Osteopathic Clinic in Lahore help you?

Our aim is to enable the whole body to function more efficiently and, by removing restrictions, we facilitate the body to heal itself.

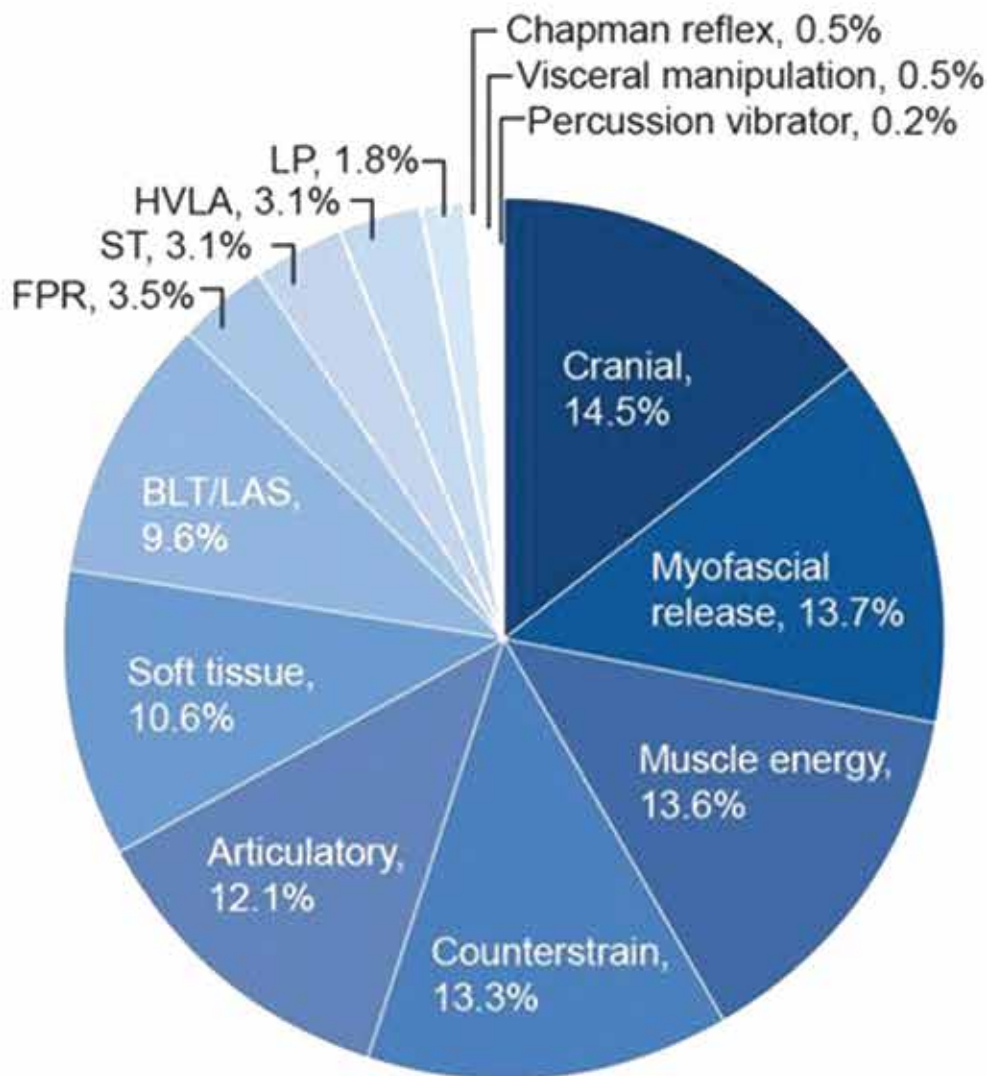
Osteopathy can treat a wide variety of health problems.

We are able to diagnose and provide you with a personalized treatment plan to aid your recovery.

We specialize in treating:

Muscle spasm, Frozen or stiff shoulder, Tennis elbow, Wrist and Hand pain, Thigh and knee problems, Postural problem, Sports injuries, Neck pain, Trapped nerve, Arm pain, Breathing problems, Lower Back pain, Slipped disc, sciatica, Arthritic pain, Calf, Ankle and foot pain, Achilles tendonitis, Depression, Headaches or Migraines, Hearing dysfunction, Neurobehavioral disorders, Digestive or Gynecological complaints.





Treatment is done by using the following techniques:

Soft tissue techniques, Muscle energy technique, Joint mobilization technique, Articulatory techniques, Cranial osteopathy, Visceral release, Cranial-sacral techniques, Manual Mechano techniques, Strain-counter strain techniques, Taping techniques, Balanced ligamentous techniques, Facilitated positional released techniques

In addition to osteopathy treatment, advisor is supplemented with exercise prescriptions, nutritional advice, postural advice, stress- relaxation techniques and lifestyle changes.

Advisor then proves highly effective in preventing symptoms from re-occurring.

Osteopathy gets results without using drugs

Osteopathic treatment works to restore proper body mechanics, nerve impulses, and circulation of the body fluids; this is nature's way of establishing health. The osteopathic treatment adjusts the rela-

tionships of all the structures of the body. This in return, balances the body's systems of communication, defense, and repair and gives the body a fighting chance against illness of all kinds.

Shela Aleman Arshad is a Doctor of Osteopathy and a Ph.D. in Clinical Science of Osteopathy (USA).

Shela Aleman Arshad

The writer is an osteopathic doctor and ph.D in clinical sciences.



MATTI O MATTI MERI MAA

Clay chose me so the earth would dance in my hands ,
Through this process I learnt everything that is important to life

If I were to tell my story-since, being called Sheherezade, I think I can tell good stories.....

I could look back 50 years of me circling around Clay, or Clay circling me, shaping me as I shaped it, feeling the sacredness of Earth, Fire, Water, Air and Ether, connecting me to the Universe and at the same time the Universe connecting with me, a Cosmic Dance.....

If I was to tell the story of this evolution, I would say that the first seven years was about touching, feeling, communing, enchanted by the potential , dreaming , as I watched the myriad manifestations of this extraordinary material, of how to build a life with and around Clay. With no role models of women in this field in Pakistan, I was alone and the task was enormous, but it taught me to believe in what I was to do, and saw it as a radical paradigms shift. Clay was to become my teacher and I followed in surrender - I was to listen deeply to the wisdom contained within

The second seven year period was spent in expanding my skills and knowledge, of the intricacies of Practice, Etheric Rhythms, Physics, Chemistry, Alchemy, the Seasons circling, Quantum Mechanics the list is endless, and my commitment grew as I became more aware of unknown factors.....

After two seven year periods, I was ready and blessed to travel and find out how others have lived with Clay, leave the so called security of home and hearth, and explore other dimensions of Planet Earth, its diverse cultures and histories, MY ANCESTORS !!! My pots looked like they were inspired by the ancient and the modern, I was morphing into my own pots and started to resemble them, and then identifying with Clay as the Mother, the Sustainer, the ever present Love.....

Third and fourth seven-year period was about improved skills, better understanding, enabling me to express my aesthetics and Beauty

I was at the peak of my practice when very suddenly I was plummeted into a horrific tragedy-my husband and daughter were senselessly murdered in our home in Lahore.....

Clay flooded me with the strength needed to keep



ing me back to build again home and hearth here in Pakistan. Coming back was emotionally devastating, however it connected me to my ancestors, history and the abundance of Tradition and Heritage to be so proud of, THE INDUS VALLEY CIVILIZATION, HARAPPA, claiming my inheritance.....

moving, to focus on continuity, The most remarkable moment was to deliver them to safekeeping , into the lap of Mother Earth, they are ever present in the Clay that I use to make Pottery and the earth within that sustains me.....

Fifth and sixth seven year period was about sorrow , grieving, feeling the Loss, bewildered, finding a new identity, a new intensity , in a new space and time .Healing took place as I went into the overwhelming task of documenting, preserving ,archiving , saving Zahoor and Jahanara 's contribution to Art in Pakistan,

The seventh seven year period was about MATTI MAA bring-



INDUS VALLEY CIVILIZATION, HARAPPA



Sherezad Alam

The writer is a ceramist, potter, and a well-known educationist.

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امام ضامن

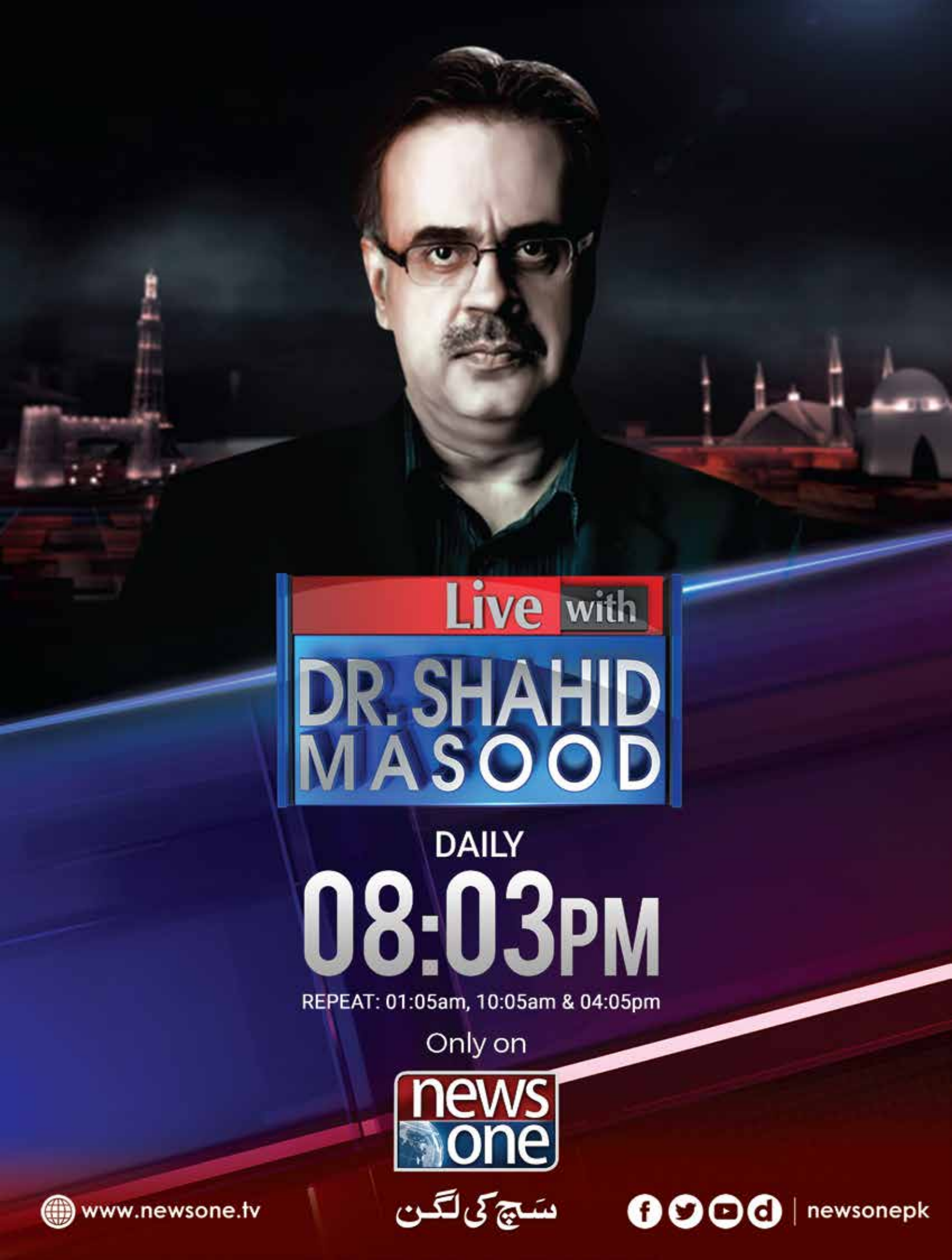
Imam Zamin

When the biggest enemy of love is love itself.

Cast: Noman Ejaz, Iffat Omer, Sehar Afzal, Shakeel, Sajida Syed.

Writer: Zafar Meraj Director: Shahid Zahoor

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NUR FOUNDATION

The vision of the founders of NUR-FMS was (and continues to be) to act as catalysts and managers of change by reaching out to marginalized communities and creating measurable social impact. After successful programs such as Fatima Memorial Hospital in 1977, Community Outreach Programme in 1985, the patrons of NUR FMS continue thriving to help communities through their services.

Fatima Memorial System has continued to flourish and expand in scale and scope, with establishment of FMH Center for Postgraduate Training in 1995, FMH College of Medicine in 2000, FMH College of Medicine & Dentistry in 2001 and FMH Institute of Allied Health Sciences in 2006. Fatima Memorial System also entered into the first public-private partnership for health with Government of Punjab through establishment of Saida Waheed FMH College of Nursing in 2007.



Mrs. Shahima Rehman,
Founder Chairperson Nur Foundation

In 2007, Mrs. Shahima Rehman, Founder Chairperson Nur Foundation established this Foundation from a personal endowment with a vision to nurture human development for promoting professional excellence in policy and practice. Human resource with relevant education, expertise and experience was brought into place at Nur Foundation.



As a strategic decision, the health and education components under Anjuman Behbood-e-Niswan-wa-Itfal (ABNI) and Fatima Memorial Hospital (FMH) serving the communities were re-arranged so that the technical management is undertaken by Nur Foundation. It was established, with the objective of contributing to the social economy of Pakistan through:

- 1) Human development and economic empowerment of underserved and marginalized communities
- 2) Advocacy for and provision of research-based evidence for social policies, strategies and practices development and implementation.

The corner stone of the Foundation endeavors is to enable self-empowerment of the poor and deprived. The Foundation undertakes its activities through a core team of professionals and support staff and collaboration with relevant governmental and non-governmental institutions and organizations nationally and internationally. The Foundation has established institutions and organization which provide a conducive environment for research, education and training activities.

Today, NUR Foundation incorporates the NUR Centre for Research & Policy, NUR Community Outreach Program and Nur Student Leadership Program. Latest endeavour by Mrs. Rehman is NUR International University which is based on the vision of providing excellence in Education and it also comes under the banner of NUR Foundation.

PROGRAMS UNDER NUR FOUNDATION

NUR COMMUNITY OUTREACH PROGRAM (EST. 1985)



Initiated in 1985, the NUR Community Outreach Program today comprises of following elements:

- Health- Through Outreach Primary Health Programme that has components of NUR Foundation as well as Fatima Memorial Hospital and NUR International University
- Education- Through technical partnership with Anjuman Behbood-e-Niswan-wa-Itfal (ABNI) for management of their schools
- Employability- Through partnership with Department of Zakat and Ushr and Punjab Vocational and Training Council for provision of vocation skills and through partnership with Akhuwat for provision of micro-finance; and nurturing promising individuals in Social Enterprise Incubator

NUR Community Outreach Program serves the following communities:

- Nain Sukh,
- Malikpur
- Gharki,
- Gajjumatta,
- Lakhudair,
- Habit Mastui

NUR STUDENT LEADERSHIP PROGRAM (EST. 1995)

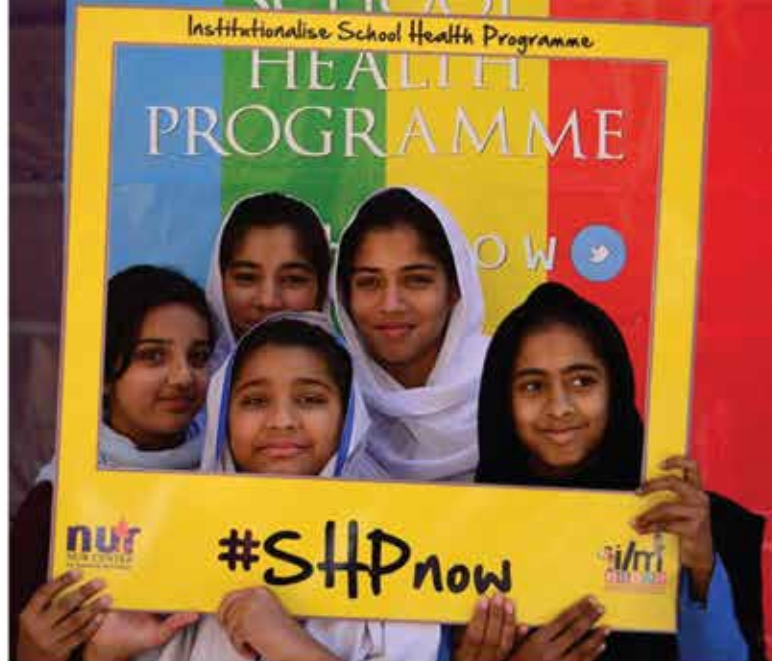
The NUR Student Leadership Program is a part of the visionary and goal oriented approach of NUR Foundation towards integrated community development. The program has evolved from the FMH Student Internship Program which was



launched in 1995. The program enrolls secondary, undergraduate and graduate students from across Pakistan. To date, 1650 students from more than 60 schools, colleges and universities have completed the internship offered by the program. NUR Foundation sees this as an individual and collective responsibility of all citizens to provide for those who cannot provide for themselves. It is the duty of the privileged to help the under-privileged become empowered and independent. As part of its community awareness policy, NUR Foundation invites interns to take part in activities as well as daily routine work around the hospital and in its Community Outreach Programme, so as to encourage more people to give of themselves to help their fellow human beings.

The student leaders work together with the community members, conduct interactive education sessions with students of NUR Foundation schools and deliver set credit hours of community service as a key component of the Leadership Program.

NUR CENTER FOR RESEARCH AND POLICY



NUR Center for Research & Policy (NCRP) is endowed by NUR Foundation. It collates, generates and disseminates health and social sectors related evidence and advocates for evidence-informed policies formulation and development and implementation of strategies and interventions. Since its formation in 2008, it has undertaken various research and advocacy projects creating baseline evidence for policy actions in the fields of education, health and social empowerment. NUR Center for Research & Policy (NCRP) is endowed by NUR Foundation. It collates, generates and disseminates health and social sectors related evidence and advocates for evidence-informed policies formulation, and development and implementation of strategies and interventions.



NCRP RESEARCH PROJECTS (Last 5 Years)

PROJECTS	OBJECTIVE OF STUDY	DONORS
Developing a Training Program for Hospital managers (2017)	To conduct training needs assessment and design multiple training modules for Hospital Managers	Primary and Secondary Healthcare Department, Government of Punjab
Operations Research on Helping Babies Breathe (HBB) and use of Chlorhexidine for Cord Care (2015-16)	Implement different interventions and study their impact, to provide recommendations for strengthening the HBB and use of Chlorhexidine training module for Skilled Birth Attendants (SBA)	UNICEF and IRMNCH
Strengthening Policy and Strategic Planning Unit (PSPU) for coordinated public-private health initiatives in Punjab (2015-16)	Strengthening PSPU to fulfil its mandate and improve delivery of health services by public and private sectors to the masses in Punjab Province	USAID - SGAFP
Evidence Generation and Advocacy for Institutionalization of School Health Programme in the Punjab Province for ILM Ideas (2013-15)	Assessment of the impact on students in the state run schools of Government of Punjab where School Health Program is effective and non-effective in 8 districts (16 sites in total)	UK-AID and DAI
Family Planning and Reproductive Health facilities' assessment in Sindh Province (2014)	Facility assessment of Public and Private Sector FPRH Facilities Assessment in 18 districts in Sindh	Marie Stopes Society Pakistan
Socio-Demographic Household Survey (2014)	Socio-demographic household surveys in Nainsukh Cluster	Fatima Memorial Hospital
National Research Study on Nutritional Status of Adolescent Married and Unmarried girls for Research Advocacy Fund (2013-14)	Assessment of Married and Unmarried Adolescent girls from the rural and urban areas about their food intake and perceptions	AUSAID, DFID, British Council, RAF

Study on perceptions of youth on HIV/AIDS (2013)	Assessment of youth about the knowledge and beliefs about the HIV/AIDS	FMH College of Medicine & Dentistry
Rapid Situation and Development of BCC material that addresses reinforcement on adherence (2012-13)	Studying the knowledge and attitudes of Patients with HIV/AIDS (PLHIVs) towards the adherence of ARV drugs	Global Fund

NUR INTERNATIONAL UNIVERSITY (EST. 2016)

It is a chartered institution which is recognized by the Higher Education Commission of Pakistan. The mission of NUR International University is to provide a holistic education experience that promotes multidisciplinary studies, incorporating values and ethics and the best international academic practices. The aim is to promote critical thinking amongst our students to equip them to understand and face the challenges of knowledge economy. In the world today, where knowledge is the most valuable resource, a comprehensive and objective worldview is required to enable students to become leaders in the global village.

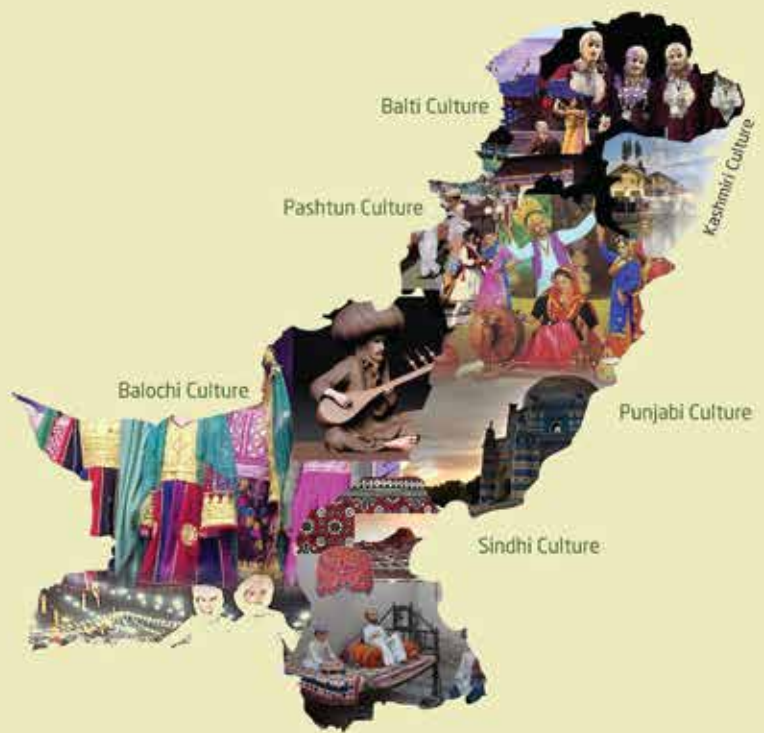


Dr Zafar Iqbal

The writer is a doctor and works FOR NUR Foundation

The concept of culture is that human beings are very special animals, whose specificity lies in the fact that most of their behavior is not genetically transmitted. Thus, collective social action is organized through symbolic systems. In this way specific forms of adaptation come into being, producing knowledge and regular patterns of behavior that are learned, transmitted and also transformed from generation to generation. All human behavior is, in this sense, "artificial" and not "natural". Human beings are animals who build artificial environments through the development of symbolic systems, in which they live. Culture, then, is the creation, transmission, reformulation and transformation of these artificial environments.

Buildings, monuments and symbols of culture that speak of shared roots acquire an increased significance. Accordingly, they can become targets of violent and oppressive action that seeks to destroy the symbols valued by enemies or the iconography associated with alternative faiths and traditions.



Cultural Map of Pakistan

There is a difference between carrying on a thing and preserving it. Any person of a community can carry culture but not all the carriers can preserve it. Likewise, a person may be civilized and sophis-

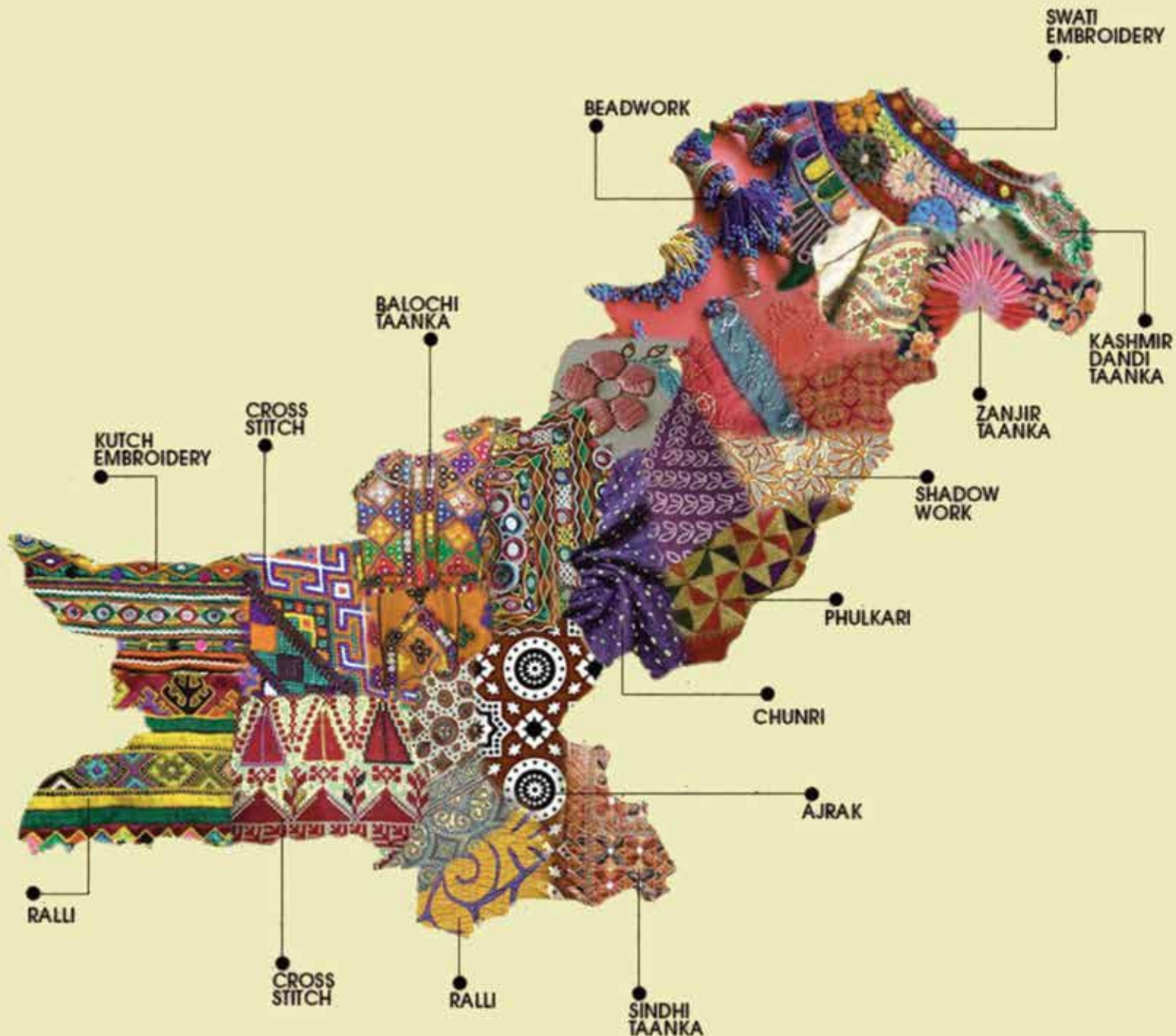
Culture, Heritage and Preservation



ticated enough but does not have the ability to carry the skills and traditions attached to the culture. Therefore, the preservation of culture requires joint venturing of the capable and the sophisticated. It has been seen in so many cases that where the people of a sect or society were not wary of conservation, a certain component crumbled much earlier than anybody's expectation.

Coming back to the basic understandings of the concept of culture, we can say that it covers diverse aspects. It is important to recognize the multiple referents of the concept of culture, including objects, knowledge and abilities. Languages are an extremely rich and complex cultural creation and so is the music of a culture. It is easy to see how material goods carry symbolic meanings and that it is the wealth or importance of these symbolic meanings that characterize those goods defined as culture under the common sense definition of the term. A work of art, and by extension

any material product, is simultaneously the matter out of which it is made and the meaning it crystallizes and expresses. Therefore, in preserving a culture, special attention should be given even to the ordinary and taken for granted aspects and the factors responsible for the existence of such aspects.



Asim Naek
The writer is a

Unleash your

How to Remove Negativity

We are blessed with immense talent and potential but we hardly use 30% of it in life because we do not know how to do it. We are slaves to negative thoughts and we lose battle to the devil every day by giving in to it.

Do you ever feel that no matter how hard you try, there's always "something" in the way? Have you ever wondered why you are not successful, why some people attract others, why some people grow in their career and why some do not, what triggers your emotions, why you are not happy with your personal life, why people are jealous of you? If not, it's time to!

Our negative thoughts are the biggest barrier to our success. Negative thoughts are triggered by a Devil that resides within us. He plants the seed of negative thoughts in our mind that germinate, grow and take up the empty space in our mind. As this seed of negative thoughts grows in our mind, it transforms into our belief. The biggest weapon that the devil uses is to plant the seed of fear in our mind. The six most effective fears that devil uses are the fears of poverty, ill health, loss of love, criticism, old age and death. These fears discourage men from thinking and derail us from exploring our true potential and from achieving our goals. These fears trigger our negative emotions and provoke our negative behaviors, both verbal and physical.

In order to get rid of a negative situation we first:

Need to first define the worry situation clearly e.g

1. I have not studied for the exams and I will flunk in the test tomorrow.
2. What will happen if I forget my speech that I have to deliver in the next few hours?
3. You have crashed your car into a tree while saving a man's life and you are afraid that your parents will make you accountable and tag it as an act of speeding.



Potential

in Thoughts ..

Secondly identify the worst thing that could happen to you and tune your brain to accept the fact that if it does happen to you it will not be the end of the world.

1. At max I will not pass the exam and all the effort and money invested will be wasted.
2. You will forget the speech on the stage and you will ruin your chance.
3. Your will get scolded by your parents for hitting your car or they will put a ban on your driving.

Now try to take possible action so that these things do not occur. Keeping in mind the first two steps in each of the situations and forget about what will happen and just concentrate on the possible steps or actions that you can take to avoid that situation.

1. Try to prepare for 50% of the syllabus with your best effort or give your 100% effort in the time available.
2. Be patient and just deliver your speech without any fear or expecting the worst.
3. Just tell your parents that it was not your fault and you did it to save someone else's life. You never know they might be thankful that you are not hurt and praise you for your act of kindness.

According to a study, 90% of the fears that worry us actually do not exist or happen. They are just a state of mind that we have created for ourselves by our negative thought pattern.

Another very important tip to tackle fear is not to dwell on the past and not to be too excited about the future. Live in the moment and make the most of it.

This is just the tip of the iceberg. There is a lot that comes into the Umbrella of Negativity such as jealousy, greed and hatred. So, what are you waiting for? Please share your worries with us and we will be pleased to help you escape from Negativity traps of Negativity We will teach you other strategies that will get you back on the road to success.





Memoni Cuisine

The province of Sindh holds great historical importance for Memons. It was the barren land of Sindh that was honoured by the arrival of great Islamic Sufi saints. In the early 15th century AD, several Hindu families accepted Islam from a well reputed Sufi Shaikh near Nagar, Thatta, during the rule of Markab Khan of Samma dynasty. Soon after this mass conversion, the new Muslims came to be known as Momins, which with the passage of times, changed into Memons. The Memons being enterprising people soon started relocating from Sindh to other parts of India particularly the western part, and were known as Jetpuri Memons, Bantwa Memons, Cutchi Memons depending on the place of their permanent location.

Cutchi Memons are a Muslim community originally from Kutch (Sindh) and have a distinct type of traditional cooking.

Memoni Recipes

Some mouthwatering traditional Memoni dishes you must try are:

- Akni ,
- Masoor Pulao,
- Muthiya,
- Bajra Laddu.

Bajra Laddu (Lassan)

Ingredients

- 3-4 Rotis - made from 3 cups of millet flour
- 1 cup finely chopped green garlic.
- 1 cup olive oil / ghee

Method

1. Break the rotis and grind into fine crumbs.
2. Heat the oil in a large pan, fry the garlic for a

few minutes, add the ground roti and mix.

3. Remove from heat, let it cool, and shape into balls. 8 small ones for this recipe.

4. Warm the 8 balls in a microwave or wrap in foil and place in a hot oven for 5-6 minutes.

5. Serve hot with yogurt or aubergine bhurta.



Memoni Muthiya

Ingredients

For Gravy:

- Spinach 250 gm (chopped)
- Carrot 2 - 3 (sliced)
- Potato 4 (sliced)
- Peas 1 cup
- Brinjal 2 (chopped)
- Fenugreek leaves 4 bunches (small, chopped)
- Dill/Soya 1/2 Bunch (chopped)
- French beans 1 cup
- Broad Fava beans 1 cup
- Papri/Papdi 1 cup
- Onion 2 - 3 (chopped)
- Tomato 4 (finely chopped)
- Oil 1 cup
- Red chilli powder 3 tsp
- Coriander powder 3 tsp
- Cumin powder 2 - 3 tsp
- Salt 2 tsp
- Garlic paste 1 tbsp
- Turmeric 1 tsp
- Green chilli 6 (whole)

- Fresh coriander ½ cup
- Fresh coconut ½ cup

For Muthia:

- Millet flour 500 gm
- Green chilli and fresh coriander paste 2 tsp
- Fresh coriander 1 tsp
- Red chilli powder ½ tsp
- Salt ½ tsp
- Cumin powder ½ tsp
- Coriander powder 1 tsp
- Turmeric ½ tsp
- Clarified butter 1 cup
- Lukewarm water for dough
- Fresh coconut ½ cup (finely chopped)

For Fish:

- Seer fish ½ kg
- Red chilli powder ½ - 1 tsp
- Coriander powder ½ - 1 tsp
- Cumin powder ½ - 1 tsp
- Turmeric ½ tsp
- Garlic ½ - 1 tsp (crushed)
- Salt ½ - 1 tsp
- Oil ¼ cup
- Spring onion and lemon for garnishing

Cooking Directions

1. For Muthiya: Add millet flour, salt, turmeric, red chilli powder, coriander powder, cumin powder, coriander leaves, fresh coconut, clarified butter, green chilli paste and coriander paste in a bowl. Mix well.
2. Now knead with lukewarm water to make dough and muthiya.
3. For Fish: Mix together red chilli powder, cumin powder, coriander powder, turmeric, garlic, salt, and vinegar in a bowl.
4. Now marinate the fish in this mixture.
5. Heat oil in a frying pan and fry fish over medium heat on both sides.
6. For Vegetables: Heat oil in a frying pan.
7. Then add onions and fry till golden brown.
8. Now add fenugreek leaves, a little water, red chilli powder, coriander powder, cumin powder, turmeric, salt, garlic and tomatoes. Cook well. Add little more water and stir.
9. Then add vegetables (spinach, carrot, potato, peas, French beans, papri and broad beans). Mix well.
10. Cover and cook for a few minutes. Add 3 cups water, brinjal, dill and green chillies. Cook some

more.

11. Add muthiya and take care you don't stir with a spoon. Just lightly shake the pot to toss.
12. Now sprinkle coconut and coriander leaves.
13. Cover once again and cook for five to eight minutes. Shake the pan again.
14. Delicious memoni muthiya is ready to serve.
15. Take out in a bowl and put in fish pieces. Garnish with spring onion and lemon. Serve with fried fish.



Masoor Pulao

Ingredients:

For Rice:

- Masoor daal 3/4 cup
- Rice 2 cups
- Vinegar 2 tbsp
- Water 6 cups
- Salt to taste

For Mince Meat:

- Oil 2 tsp
- Cardamom 3-4
- Cinnamon sticks 2 inch
- Bay leaf 1
- Cloves 4
- Masoor daal 3/4 cup
- Peppercorns 1 tsp
- Onion chopped 2
- Potato cut into quarters 1



- Green chilies 4-5
- Ginger garlic paste 1/2 tsp
- Tomatoes 4
- Mince meat 450 gm
- Roasted coriander powder 2-3 tsp
- Chili powder 1/2 tsp
- Turmeric powder 1/2 tsp
- Yogurt 1/4 cup
- Salt to taste

Method:

1. For rice: Boil water for rice.
2. Season with salt.
3. Put in drained masoor daal and cook for 15 minutes or so.
4. Add vinegar and put in rice.
5. Cook rice till rice plumps up and grain has bite to it.
6. Rice should not be completely cooked.
7. Drain rice and keep aside.
8. For mince meat: Heat oil, add cardamom, cinnamon, bay leaf, peppercorns and cloves.
9. Add chopped onion and saute onions till translucent.
10. Add chilies, ginger garlic paste and potatoes and saute till potatoes have cooked a bit and browned all sides.
11. Add chopped tomatoes and saute till oil separates from tomatoes.
12. Add drained masoor daal and mince.
13. Add chili, turmeric, roasted coriander powder and salt.
14. Saute for a few seconds, before adding beaten yogurt and cook till potatoes are cooked through, mince is cooked and mixture is dry.
15. To assemble dish: Heat oil.
16. Put layer of cooked masoor daal rice.
17. Sprinkle rice with few pinches of all spice powder, saffron and brown onion.
18. Cover rice with some mince to form second layer.
19. Continue with rice, all spice powder, saffron

and brown onion.

20. Continue layering till all mince and rice are used.

21. Cover dish with aluminum foil and tightly close lid.

22. Simmer rice on low flame around 15-20 minutes or till when you open lid, steam comes out of rice.

23. Serve hot with kachumber or cucumber raita.

Memoni Akni (Mutton with Rice)

Ingredients

- Rice 1/2 kg
- Mutton meat 1/2 kg
- Potato 3 (cut into small pieces)
- Tomato 4 (cut into small pieces)
- Onion 1 (sliced)
- Ginger garlic paste 1 tbsp
- Garam masala 1 tbsp
- Turmeric 1/4 tsp
- Red chili powder 2 tsp
- Salt 2 tsp
- Green chili 4 (whole)
- Fresh coriander 2 tbsp (chopped)
- Oil 1/2 cup

Cooking Directions

1. Soak rice in water for 20 minutes.
2. Heat half cup oil in a pan.
3. Add sliced onion and fry until light brown.
4. Then add all spice, meat, ginger garlic paste and roast well.
5. Now add tomatoes, 1 1/2 tsp salt, turmeric and red chili powder. Roast again.
6. Then add 1 cup water, cover and cook until mutton becomes half tender.
7. Then add potatoes and 1 cup water.
8. Now cook potatoes and mutton till completely tender.
9. Add soaked rice, remaining 1/2 tsp salt and 1 1/2 cup water, cover and cook rice until cooked.
10. Simmer on low heat for 15 minutes.
11. Finally sprinkle whole green chili and chopped coriander leaves.
12. Delicious Memoni Akni is ready to serve.



Khadija
The writer is a house wife.

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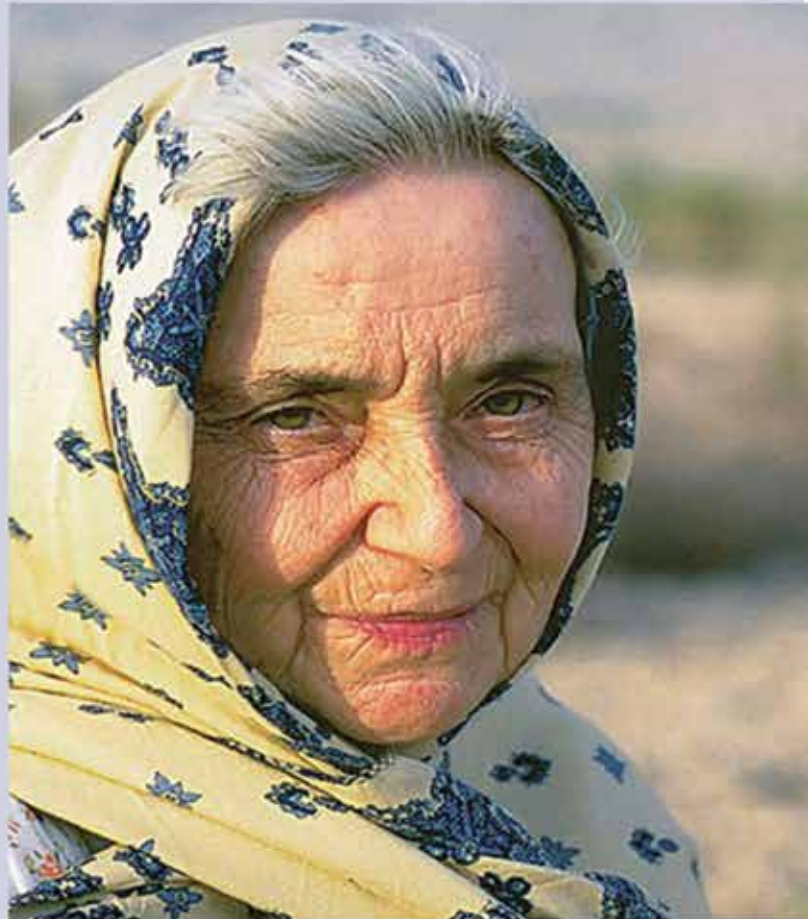
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TO LIGHT A CANDLE

Ruth Katherina Martha Pfau, a German national, spent her entire adult life in Pakistan to help control and eliminate leprosy, a disease so dreaded and feared that its patients are often shunned by even their own family and friends and left unattended to fend for themselves. Leprosy, a long lasting, highly infectious disease marks and roughens the skin and slowly destroys the flesh and nerves. It requires great patience, grit and determination to work with leprosy patients and help them to cope with its devastating and crippling impact on their lives. Pfau did not just devote her life to ease the suffering of leprosy patients but worked incessantly to create an awareness of their sad plight and successfully helped to control and eliminate this disease in our country, Pakistan.

Fate brought Pfau to Pakistan. She studied medicine in West Germany and after graduation joined the Catholic Order of the Daughters of the Heart of Mary. She left Germany in 1960 to join a Mission station in India but because of a visa problem had to break her journey in Karachi. While at Karachi, she was introduced to leprosy when she was taken to visit the leprosy patient colony at Macleod Road (now I.I Chundigarh Road). She was so depressed by the situation of the patients that she resolved, on the spot, to join the group and help the affected leprosy, patients. In 1961, she went to Vellore, South India, to acquire training in the management of leprosy and on her return to Karachi organized and expanded the Leprosy Control Program.

In 1965, Phau and Doctor Zarina Fazelbhoj, a Pakistani dermatologist, initiated the training program for paramedical workers. In 1971, with the



cooperation of the provincial governments, she completed the network of treatment and controlled units in the leprosy affected provinces of Balochistan, Sindh, NWFP, Northern Areas and Azad Kashmir by travelling to every nook and corner of the country. In 1979, Phau was appointed Federal Advisor on Leprosy to the Ministry of Health and Social Welfare, Government of Pakistan. By 1996, she managed to control leprosy in the country. She continued to expand the Maire Adelaide Leprosy Center and it is due to her diligent efforts that leprosy is now under control in Pakistan. The last remaining problems associated with curtailing the disease are decreasing visibly

leading to the first signs of leprosy elimination. Under her guidance, MALC has helped to rehabilitate the cured patients and the center now boasts of following "a program that is different but not indifferent to human miseries".

In 2006 Ruth Pfau, gave over control of the center to her successor but she continued to dedicate her life to the service of humanity. She has been described as 'as a symbol of hope, peace and love' who did her utmost to minimize the disparity and injustice in the health and social status of the underprivileged.

Ruth Pfau's work has been recognized, appreciated and awarded both in Pakistan and in many countries of the West. She earned the highest civil award of our country including Nishan-i-Quaid-e-Azam, Hilal-e-Imtiaz, and Sitara-e-Quaid-e-Azam. She passed away in August this year (2017) and was given a state Funeral with full national honours. She was Pakistan's Mother Teresa and she will always live in the hearts of Pakistanis.

Edhi Sahib who was known as "Father Teresa" has often been quoted as saying "my religion is humanitarianism" as he dedicated his life to the welfare of the poor, deprived masses of Pakistan who are usually ignored, bypassed and have no one looking out for them. Edhi Sahib was from among us and the people he helped irrespective of their race, religion or social status were mostly his fellow citizens. But Ruth Pfau was born and raised far away from here and it was by accident that she came to us. We are fortunate indeed to have had her help in realizing the need and urgency to deal not only with leprosy but to 'serve humanity regardless of religion, ethnicity, gender or nationality of our beneficiaries'. We need to be mindful of the needs of others, to try to make life easier for everyone else and create a culture of respect for one another. By working for the welfare and betterment of the people around us, we are creating a happier, healthier environment not just for them but for all of us.

Ruth Pfau authored four books in German about her work in Pakistan and neighbouring Afghanistan, where she first went in 1984. One of these books, 'To Light a Candle' was translated into English in 1987.

Dr. Ruth Pfau



1929-2017



A Mother's Perspective on Education



Today I will try to explain why as a mother I believe our school systems have broken down. To the best of my ability I have asserted that the meaning of real education has somehow been lost and our current school systems are nothing but a huge scam. I am a full time university faculty member and a mother of two girls (8 & 4) and lately I have been questioning some of my very basic parenting beliefs and my expectations from other individuals (teachers) and institutions (schools) specifically. Although I myself am a product of this school system, I still have this deep sense of guilt that I did not do due research before putting my girls in mainstream schools and that I relied very heavily on the teachers and management to do something that was supposed to be my job as a parent. Today I am going to give you a perspective of why I think the onus of educating our children is entirely on us. In my personal journey I am halfway there and at the moment figure out the "How to homeschool" part.

Allow me to quickly define parenting at this point because it has indeed a very personal meaning and nobody should feel they have to confirm to any one definition or standard. I want to emphasize the depth of this parenting role given to us. For a lot of us just giving birth to a child makes us parents. For most of us setting up a nursery, buying expensive, branded clothes and paying high school fee makes us good parents. But there are a few who believe in the following:

"A child has been entrusted to you by God, by the world, by the unseen forces of nature and the mighty stars not to be molded into what you think he should be or do but to leave his own footprint in this world and hereafter" unknown

In the last seven to eight years of my life, I have come to realize that parenting has a much deeper and meaningful objective and nobody can substitute a parent's role in a child's upbringing. No amount of highly paid and trained Philippino maids, old family helpers, babysitters, specialized day care centers, play areas, expensive private schools, nurseries or even extended family and friends can or should tell them how to be good parents. We are the ONLY ones qualified to do that. Parenting is tough indeed if you want to do it right!!

I am convinced that as parents we have this one magical power over our child that supersedes everything else in this world. We are the only ones who can help our children realize their full potential in the pursuit of true happiness in the best possible way - the kind of potential which is unique in each child and which is the creator's gift only to them. There are no replicas, their mold is not shared by any individual and never will be. This is how unique our child is. Their physical bodies may resemble us but their souls have their own unique imprint and their hearts are pure and meant for love only. We cannot and should not trust "others" to play that role in our children's life. Each of us needs to feel we belong, that our relationships are of value and our efforts have a purpose. We can't expect any other individual or institution to meet these needs of nurturing our children. This is one effort that we must make ourselves.

"There is no single effort more radical in its potential for saving the world than a transformation of the way we raise our children" - Marianne Wilimson

Now this is a very powerful statement by Marianne - please note that children are supposed to be "raised". Educating them is just a small part of this responsibility. We sometimes mix the meaning of education and upbringing (raising). Once the child learns to read and write, a major part of academics is done. Reading and writing can be taught to an unschooled 7 year old child in four months. So what exactly is happening to the 12+ year olds for schooling?? In the schools we make our child answerable to an external authority figure completely and they raise our children on their own terms. Let's have a look at their terms:

- * Intelligence is the ability to remember and repeat,
- * Accurate memory and repetition are rewarded,
- * Conform: intellectually and socially, even if that means lowering your standards
- * Truth comes from authority only,
- * Noncompliance is almost always punished.

All these statements are very scary and NOT true. Children are being exposed and trained to believe these every single minute of the day they spend in school. If you Google the history of schools and read why schools were set up in the first place, you would be surprised to learn the real reason. Having said that, when I look back to the time when I was ready to put my 2.5 year old in school, I extensively researched and chose the best and most expensive school for my daughter. I assumed that the school would be an all round experience to help me "raise" my girl properly. But I forgot to ask these fundamental questions.

1. Why am I sending her to a school? Maybe she can learn better at home.
2. Who exactly is going to teach her? Is the teacher properly trained and is she kind?
3. What are they going to teach her? Am I ok with the context, style?
4. In the name of socializing what kind of evils will my child be exposed to? Can I protect her at school the way I would if she was with me at home?

Do I have a say or choice with the school?

The realization which completely destroyed me as a parent and for the first time in my life was that I did not have a plan B. Just because we had done it for generations, we put our blinders on and continued to send our kids to school. I was no different I did the same! And ever since then I have been secretly hoping to see some miracle or a result that would convince me of the importance of these schools. I have spent a lot on their fees, 8 to 10 hours of my child's precious time every day, add road hours of commuting, pick and drop hassle and stress about assessments, home work and projects and I still cannot see much value in return. And to learn that I could have avoided all that upsets me. The following story is true:

"Some rich friends of ours live in a suburb with "good" public school system. Last winter their son had to wear a huge cast, which made it impractical to send him to school. The family informed the school that they want their son to keep up to the class level so the school sent a tutor to their home every week - for an hour and a half. It was enough" - John Holt, Growing without schooling (Vol 1)



Are school's capable of teaching and measuring what truly matters, like creativity, critical thinking, curiosity, civic mindedness, compassion, courage, cooperation, caring, empathy, endurance, enthusiasm, humility, humor, flexibility, honesty, leadership, motivation, persistence, patience, questioning, integrity, resilience, resourcefulness, reliability, kindness, sense of beauty, initiative, spontaneity, self-awareness, self-discipline, wisdom, wonder, determination, courtesy, friendliness, strength. These skills have to be developed and polished continuously unlike reading and writing which is a one time job.



I don't think I have ever met a child who wasn't motivated to figure things out, to find the answers to personally relevant questions. However I have met and taught plenty of kids who are not motivated to sit quietly and listen to someone else talk or memorize the definitions of a list of words. That lack of interest doesn't suggest an absence of motivation (to be remedied with carrots and sticks) but a problem with the model of instruction or with the curriculum"
 - Alfie Kohn (The schools our children deserve)

So we are all free to decide if we want to send our child to school or not, and if yes which school we should enroll him in, but I believe it is our duty to at least know and find out if that school is teaching the child what we really want our child to learn. Why don't we have any say or control over what or how our child will be taught? Especially if you send him for evening tuition, we should seriously be questioning the academic role of the school. Apart from academics, what about their role in personality development, life skills, and coping mechanisms? Does our school system take the responsibility to nurture our child's God given talent, curiosity, love for learning? Do they commit to providing our child a safe, positive learning environment in which his capabilities can flourish? How many of you can honestly vouch that our schools are providing some of these basic needs to our kids??

So as a mother I am giving serious consideration to homeschooling because I want to give my girls a much better and more individualized education. I want them to learn at their own pace and level and avoid boredom and feelings of inadequacy for being ahead or below the dreaded "curve". I love spending time with my children and enjoy teaching them. I want to impart to them, a love of learning and knowledge of the world. I want them to know Allah and understand their "deen" in perspective of the current world and its challenges. Our schools are not preparing our children for what truly matters, regarding neither our "deen" nor the "duniyah" as we know it. I am certain my kids would not miss anything when they skip school.

I would strongly urge all of you to find your own purpose of life while helping your child find his. And just in case you think it's a very difficult task, please let me quote the following words by William Ross Wallace (1819- 1881)

*Blessings on the hand of women!
 Angels guard its strength and grace.
 In the palace, cottage, hovel,
 Oh, no matter where the place;
 Would that never storms assailed it,
 Rainbows ever gently curled,
 For the hand that rocks the cradle
 Is the hand that rules the world.*



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Lahore Solid Waste Management strategy

A telltale story of lack of public commitment to introduce an institutional framework based on international norms.

Since the inception of Pakistan, rapid urbanization, industrialization, economic development and improved standard of living has contributed to steady increase in volume of solid waste generation. The issue is becoming a cause of great concern for burgeoning populations of mega cities like Lahore. Being the 5th largest city in South Asia in terms of population (currently 8.16 million), the current solid waste generation in Lahore amounts to 5300 tonnes/day of which 0.65 kg/day of waste in city is generated on per capita basis. Most of the waste generated in the city comes from urban and rural households (domestic as well as construction debris), commercial centers, hospitals and industries consisting of a largest proportion of biodegradable waste (65%), paper and plastics (15%), glass, electronic waste, textile, combustible, hazardous waste and metals. In Lahore, Solid Waste Management (SWM) has long been a neglected sector due to lack of public commitment and involvement to introduce an institutional framework for proper waste management in the city, based on international standards and norms. With the finite financial and manpower resources of City Government of Lahore for efficient collection and disposal of solid waste, the magnitude of the problem is beyond their capacity, imposing serious risks to human health and environment.

Currently, solid waste (SW) is being collected from city either through means of primary or secondary collection. Primary collection refers to door to door collection of waste by waste pickers or sanitary workers and secondary collection is

done from communal waste bins/containers placed around the city at various locations. Once the waste is collected, it is hand sorted to segregate recyclable materials such as plastics, metals and glass which is later sent to junk dealers or recycling units. Other than the biodegradable waste, having large potential for energy and biofertilizer generation, much of the municipal solid waste (MSW) stream consists of items of reusable quali-



ty such as plastic and glass bottles and metallic cans. Considering the 3Rs strategy (Reduce, Reuse and Recycle) for waste generation and disposal in Lahore, a huge volume of MSW production and disposal can be avoided which will lower the burden at the end of both waste producer and waste management company (LWMC) and so will reduce environmental and health costs.



after making reforms in the areas of garbage collection and transportation, a milestone in the history of Pakistan has been embarked by creation of its first sanitary landfill site at Lakhodair with the help of Turkish firm CEVKA and Nespak. Although, land filling is the last option in the waste management hierarchy, it is very important to dispose waste in conformance with international



Primary and secondary solid waste collection

Owing to the lack of awareness among general public, most of the MSW generated in the city is dumped openly into nearby sewers or abandoned lands and is incinerated. As mentioned earlier, the waste stream containing polythene bags and other plastics, when incinerated release noxious air pollutants of persistent nature and greenhouse gases affecting local air quality and human health. As a solution to the open dumping and incineration, since past many years MSW is being dumped at Mehmood Booti Landfill site located north of Bund Road. It is the only authorized dumping site of City District Government Lahore and it has reached its capacity presenting the picture of an open dumping site at present. Due to massive pressure on this site and distance from housing societies, people find it convenient to dump their waste illegally in the nearby waste lands and sewers. Such illegal sites have sprung up mostly in the south of the city posing serious health hazards due to contamination of air, ground and surface water.

As a solution to the creation of illegal open dumping sites and waste burning, environmental protection agency has planned to set three purpose built dumping sites in Lahore. Through LWMC,

standards that does not harm nearby residing community and other biota through seepage of leachate in the ground water or by any other means. This landfill site has been designed so to consider its important features of efficient leachate collection system and generation of biogas which can be then used for energy generation.

To achieve the maximum benefit from this landfill site and for the proper solid waste management (SWM) in the city, LWMC has developed liaison with two Turkish companies i.e. Albayrak and Ozpak which are operating in 17 out of 150 union councils of Lahore collecting 292 tonnes of waste every day through both primary and secondary waste collection methods. Rest of the union councils are covered by LWMC where door to door collection facility is not available.

Although improvements and reforms have been made in both collection and transportation of waste to the dumping sites through capacity building of existing institutions, it is always recommended to reduce waste generation at consumer end or either reuse or recover recyclable materials while moving in the waste management hierarchy. Hazardous materials and hospital



Open dumping of solid waste in sewers and abandoned land.



waste must be properly disposed where incidence of human exposure to such wastes can be kept at its minimum. Large potential exists in the use of biodegradable materials (nearly 65% share in Lahore's waste stream) for biogas and biofertilizer production. One such unit is operating at Mehmood Booti site where biodegradable materials are turned into com-

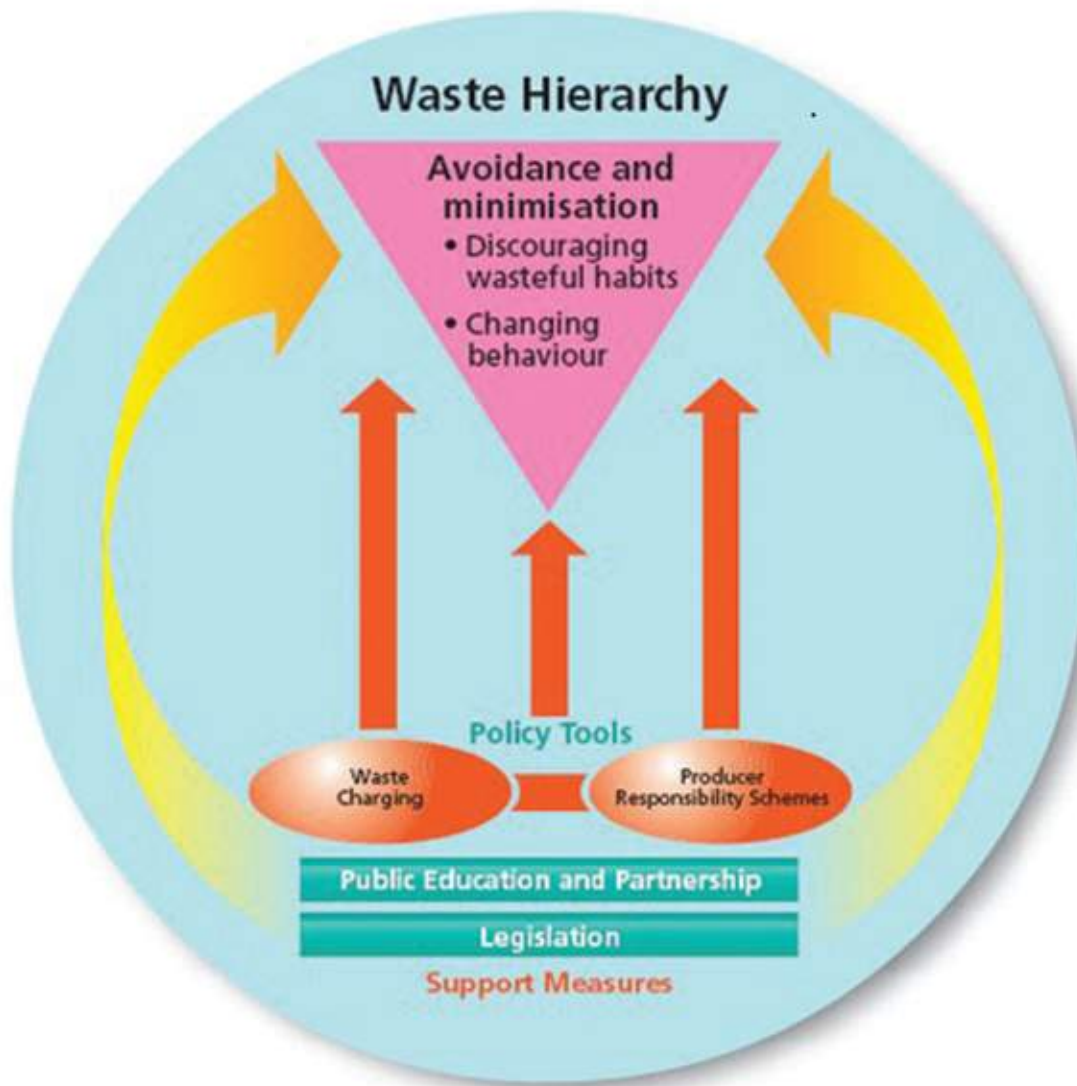
Exposure of animals to solid waste dumped openly along the sides of drain.

Waste segregation and collection by children posing serious health concerns.



post/fertilizer which is an ecofriendly way to get rid of the menace. Landfills sites must be equipped with vertical gas extraction vent system to ventilate and collect methane gas produced as a result of anaerobic waste degradation which can be used later for electricity generation or other purposes. Separate biogas units must be installed to convert organic/biodegradable waste into methane gas which will help in meeting the energy needs and will lead the city on to the path of sustainable development.

know how the strategy and policy tools relate to them, and under what timeframe these will come into force. In Hong Kong the driving force of the Government strategy comes from the policy tools of waste charging and landfill disposal bans. These are supported by public education and partnership, and legislation, based on the three target areas of avoidance and minimisation; reuse, recovery and recycling; and bulk reduction and disposal. Within each target area is a series of proposed initiatives that in turn contributes to the achievement of the main target.



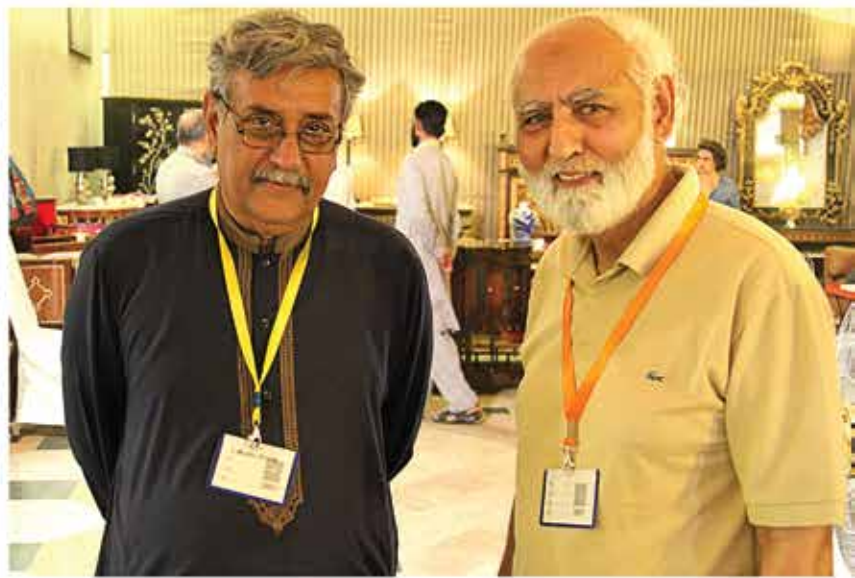
The diagram explains at a glance how the measures are executed in relation to three major targets. It shows the main waste management targets and how they particularly relate to the waste hierarchy approach and how the policy tools and support measures are to be applied.

Unlike other countries of the world, we in Pakistan have been very sluggish in developing a well-designed waste management strategy and then translating it into action. All the best strategies in the world cannot achieve the desired results unless the implementation is decisive and timely. And it is important that the public should

Gulzareen Ghafoor

The writer is a Lecturer, Sustainable Development Study Centre.

GLIMPSE OF LAST DAACHI EXHIBITION























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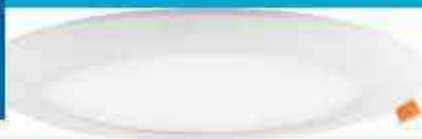
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- کھیرا اور تربوز کھانے کے بعد پانی نہیں پینا چاہیے کیونکہ ﴿ اس سے پیڑھے کا ڈر رہتا ہے۔
- گرمی میں باہر سے آکر یکدم بالکل نہ نہائیں۔ ﴿ دن میں تین بار سے زیادہ نہ کھائیں اور بھوک رکھ کر کھائیں ﴿ دہی کو کبھی گرم گرم روٹی یا گرم چیز کے ساتھ مت کھائیں۔
- گھی اور شہد کبھی ہم وزن نہ کھائیں۔ ﴿ دودھ کے ساتھ ترش چیز نہ کھائیں۔
- کھیرا، کھجڑی اکٹھے مت کھائیں۔ ﴿ دہی یا چھاچھ کے ساتھ کیلا نہ کھائیں۔
- مچھلی اور انڈا ایک ساتھ کھانے سے گرمی ہو جاتی ہے۔ ﴿ آنکھوں کی بیماری میں مچھلی ہرگز نہ کھائیں۔
- لیموں کا بیج ثابت نگل لیں تو اپنڈکس کا درد ہو سکتا ہے۔ ﴿ کھانا کھا کر فوراً سو جانے سے کان جلد بہرے ہو جاتے ﴿

Tahira Qadri

The writer is an Educationist



﴿فیشل﴾

گیہوں:-

دو چچ گیہوں کا آٹا لے کر پانی میں گاڑھا پست تیار کر لیں اسے ہلکا سا گرم کر کے اس میں ایک چچ شہد ملا کر چہرے پر لگائیں گیہوں میں پانے جانے والے فابہر جلد کے مردہ خلیوں کو صاف کر دیتا ہے۔ شہد جلد میں کھچاؤ پیدا کر کے جلد میں خون کا دورہ بڑھا دیتا ہے۔ یہ نسخہ باقاعدہ استعمال کرنے سے جلد تندرست اور خوبصورت بنی رہتی ہے۔

میدہ:-

دو چچ میدے کو دودھ میں ملا کر گرم کر لیں ٹھنڈا کر کے اس میں عرق گلاب ملا کر چہرے پر لگائیں دس پندرہ منٹ بعد چہرے کو نیم گرم پانی سے دھولیں، میدہ جلد میں کھچاؤ پیدا کر کے خون کے دورے میں اضافہ کرتا ہے اور مردہ خلیوں کو اچھی طرح سے نکالتا ہے دودھ اچھی قسم کا کلینر ہے عرق گلاب میں پائے جانے والے عناصر جلد کو غزائیت دیتے ہیں اس میں موجود وٹامن ای اینٹی آکسی ڈینٹ کا کام کرتا ہے۔

لوکی:-

دو چچ لوکی کا رس دو چچ پیٹے کا گودا، ایک عدد بادام، آٹھ دس عدد انگور ان سب کو اچھی طرح پیس کر ملا لیں اس میں ایک چچ عرق گلاب ملا کر چہرے پر لگائیں دس پندرہ منٹ کے بعد چہرہ دھولیں لوکی، پیپٹا، بادام اور انگور میں پائے جانے والے عناصر عام جلد کو غزائیت فراہم کرتی ہیں جس سے جلد خوبصورت بنی رہتی ہے۔

گھریلو نسخے:-

﴿ٹماٹروں کے سروں پر اگر تھوڑا سا (موم) لگا کر رکھ دیں تو

﴿جو چائے کی پتی بیکار ہو جائے تو اسے وارنش والے فرنیچر پر رگڑنے سے فرنیچر کی چمک بڑھ جاتی ہے۔

﴿عام طور پر شیشے کے گلاس ایک دوسرے کے اندر رکھنے سے چمک جاتے ہیں تو ایسی صورت میں گلاس کے اندر برف یا برف کا پانی ڈالیں اور پھر باہر کے گلاس کو گرم پانی کے برتن میں ڈبوئیں تو گلاس علیحدہ ہو جائیں گے۔

﴿کمزور لوگ اگر روزانہ دس دانے انجیر کھالیا کریں تو دبلا پن ختم ہو جائے گا۔

گھریلو آرائش کے ٹوٹکے:-

﴿لکڑی کے برتن کو دھونا ہو تو انہیں تیل سے تر کر کے ابلے ہوئے پانی میں ڈال کر دھولیں۔ صاف ہو جائیں گے

﴿المونیم کے برتنوں یا دیگر سامان پر داغ پڑ جائیں تو ان پر پہلے پسا ہوا نمک رگڑیں پھر اسی نمک کو گیلیا کر کے رگڑیں۔ چند منٹ میں داغ صاف ہو جائیں گے۔

﴿المونیم کے برتنوں کو لیموں کے عرق میں بھگوئے ہوئے ملائم کپڑے کے ٹکڑے سے صاف کر کے بعد میں گرم پانی سے دھویا جائے تو جگمگا اٹھیں گے۔

﴿پانی ابالنے سے برتن پر داغ پڑ جاتے ہیں جو دھونے سے صاف نہیں ہوتے۔ ایسے داغوں سے بچاؤ کے لیے پانی ابالنے سے پہلے برتن میں چند قطرے سرکہ ڈال دیں۔ داغ نہیں پڑیں گے۔

﴿برتنوں پر سے دھوئیں کے دھبے دور کرنے کا بہترین طریقہ یہ ہے کہ کسی کپڑے میں نمک رکھ کر دھبوں پر رگڑیں۔

ٹوٹکے

﴿کیلے کے ساتھ لسی پینے سے معدے میں درد ہونے لگتا



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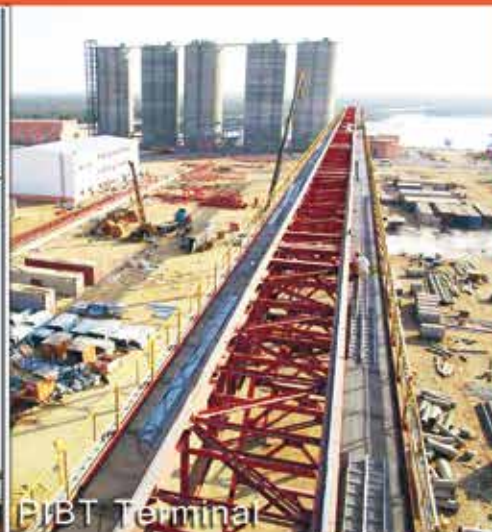


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 ترین سومیری رسوم الخطوط کو تحریر کیا جاتا تھا۔ ان کے قواعد
 حیرت ناک حد تک سطر بندی اپنے اندر رکھتے تھے اور
 بعض کتابیں مصور بھی تھیں یعنی تصویریں بنا کر طب، فلسفہ
 اور دیگر علوم پر یہ خوبصورت کاوش تھی۔



Gohar Kalam

The writer is an artist and a professor at NCA



جوڑو کی تحریریں جو خط تصویر کی ایک شکل تھی اور مٹی و پتھر اور لکڑی کی مہریں بھی بنائی گئیں۔

یہ قدیم صورتوں کا رسم الخط تقریباً تحریر کی مادر کائنات کا درجہ رکھتا ہے اور تقریباً دنیا کے اکثر ممالک میں یہ پایا جاتا ہے۔

اہل عراق نے فن تعمیر میں جو کمال حاصل کیا اُس کی مثال مشکل سے ملے گی۔ محراب، گنبد اور ستون جن کو دیکھ کر ایوان اور محلات تعمیر کئے گئے قدیم عراق کی ہی ایجاد ہیں۔ مثلاً شہر بصرہ کی زمین روز محراب جو پکی اینٹوں سے بنی ہے اس کی مثال ہے۔ اُن پر ابھرے انداز میں سو میری زبان اور رسم الخط اینٹوں سے اُبھارا گیا ہے۔

ایک گنبد سلطان اور نمونے 1250 قدیم میں بنوایا تھا۔ اس کی جزائی اینٹوں سے ہوئی ہے۔ ایک اور شہر رارک میں تین ہزار سال ق۔ م کے کئی بڑے بڑے ستون دریافت ہوئے ان کی موٹائی سات یا آٹھ فٹ تھی۔ یہ ستون کچی اینٹوں سے بنے تھے۔ اور ان پر کاشی کاری اور لکھائی بہت عمدہ تھی۔ ان پر کاشی کاری سے تصویریں بنائی گئی تھیں جو اُس دور کی تہذیبی اقدار کو ظاہر کرتی تھیں

خطاطی میں الہامی کتابوں اور صحیفوں کے ساتھ پرانی بعض مذہبی کتابیں بھی موجود تھیں عراق اور مصر کے درمیان ایک اور تاریخی اور مردم خیز خطہ ہے آج کل یہ خطہ شام، اردن، لبنان اور فلسطین و اسرائیل کی

ریاستوں میں بٹا ہوا ہے۔ لیکن پرانے زمانے میں اس علاقے کا نام کنعان تھا۔ کنعان دراصل تین سومیل لمبی اور تین سومیل ایک چوڑی پٹی تھی۔ جو شمال میں الظاہیہ سے شروع ہو کر جنوب میں غازہ پر ختم ہو جاتی تھی اس کے مغرب میں بحر روم تھا اور مشرق میں بحر مدار اور دریائے اُردن جو کنعان کو عرب کے ریگستان سے جدا کرتے تھے کنعان میں ساحل سے ہٹ کر پہاڑوں کا ایک سلسلہ شمال سے جنوب تک چلا گیا تھا یہ تمام علاقہ یوگارت تہذیب کا مرکز تھا۔

عام لوگوں کو مذہبی رسم الخط لکھنے کی اجازت نہ تھی اس کے لیے بادشاہ اور کاہن اعظم کی اجازت ضروری تھی۔ اور اسی طرح مذہبی کتابوں کے لکھنے والوں کے لیے عام حشی خط لکھنے کی اجازت نہ تھی۔

بابل کی تہذیب و تمدن بہت معروف تھی یہ وہ دور ہے کہ جس میں حکیم سقراط، ان کا شاگرد افلاطون اور اٹلی کا عسوق فلاسٹر تماؤس موجود تھے۔ تماؤس حکیم فیثاغورث کا شاگرد تھا اور اس کو علم نجوم کا کمال حاصل تھا یہ دور جانوروں کی کھالوں پر لکھے کا تھا، سیاہ اور سرخ پتھر پیس کر روشنائی تیار کی جاتی تھی اور سیرون درخت کی شاخوں سے قلم بنائی جاتی تھی۔ اور کھال پر استادانِ فلسفہ کے اقوال کتابی صورت میں تحریر کئے جاتے تھے دنیا میں جادو گروں کی الگ دنیا تھی۔

الہامی کتابوں کا الگ الگ سلسلہ تھا اور فلسفیوں کا نظریہ

فرق کافی حد تک مٹ چکا ہے۔ اور رسم الخط تیزی سے ایک ہو رہا ہے اسی خطی لپیٹ میں تائیوان اور سنگاپور و کوریا آتے جا رہے ہیں۔

چین کی بڑھتی ہوئی معیشت اور علاقائی اثر و رسوخ کے باعث راگ بھی مقبولیت حاصل کر رہے ہیں چین کے علاقائی راگوں میں جنہوں نے قبول عام حاصل کیا ہے اُن میں Ekta a Nirmal Sareetq ۲۔ راگ Chili Jaa ۳۔ راگ Sootr ۵۔ پاپ میوزک ۶ المیہ اور طربیہ راگ عربی زبان اور رسم الخط اپنی زبان آپ ہے یہ سلسلہ خط کو فی سے شروع ہوا کئے گئے جن میں جو میٹری کو بہت زیادہ عمل دخل حاصل ہے۔ ان میں ثلثین، ثلث کبیر، ثلث صغیر اور محقق، محقق کبیر اور محقق مصائب، خط جلیل، طومار، خط تمثیل، مشجر، خط رفاع، خط دیوانی الہلی، خط دیوانی سادہ، توقع وغیرہ شامل ہیں۔

جب کہ عربی لوگ بڑے فصیح لسان شاعر، انتہائی، ہر موسیقار اور نہایت بلند پایہ رقا ص بھی ہیں۔

خطاطی میں ابن لبراب یا قوت مستعصمی، ابن متصلہ کاتب عبد الحمید، محمد حسین مصری وغیرہ ہو گزرے ہیں۔ ان کے شاگردوں کی تعداد ہزاروں تک پہنچتی ہے۔ جب کہ زریاب جیسا ماہر موسیقار اور نغمہ گو بھی ایک ماہر خطاط تھا۔

ابن مقلہ جو کہ سات رسوم الخطوط کے بانی سمجھے جاتے ہیں شاعر، ادیب، موسیقار اور نامور خطاط تھے ان کو

بادشاہ القاہر بلا کے عتاب کا نشانہ بنایا گیا۔ اور اُن کا ایک ہاتھ کاٹ دیا گیا تو انہوں نے دوسرے ہاتھ سے لکھنا شروع کر دیا جب ان کا دوسرا ہاتھ بھی کاٹ دیا گیا تو انہوں نے کٹے ہوئے بازو کی جگہ قلم باندھ کر لکھنا شروع کر دیا جس کی وجہ سے انہیں قتل کر دیا گیا مسلمان بادشاہ ہوں نے بڑے بڑے نامور صاحبان فن کو ہمیشہ اپنے عتاب کا نشانہ بنایا۔ حتیٰ کہ مسلم صوفیا ا کرام اور اہل بیت عظام بھی ان کے ظلم و ستم سے نہ بچ سکے اور یوں اسلام کا بلند پایہ پیغام مٹانے کی انہوں نے بھرپور کاوشیں کیں چند ایک کو چھوڑ کر جن میں حضرت عمر بن عبد العزیز ہشام بن عبد الملک، ہارون الرشید وغیرہ شامل تھے باقی خدا کی پناہ بنو امیہ کے حکمران ہشام بن الملک اور عبد الرحمن اول کے دور میں سپین بھی فتح ہوا۔ لیکن فاتحین سندھ، سپین، مراکش وغیرہ کو عبرتناک انجام سے دوچار ہونا پڑا۔

خطاطی کا تہذیب و تمدن سے ہمیشہ ایک مضبوط تعلق رہا ہے۔ تصویری خط سے لے کر استعاراتی الفاظ تک ایک وسیع تاریخ ہے خط فنی خط پالمیری، سیریاک، مسند، منی، الجعیانی، حبشی، سومیری جیسے رسوم الخطوط اس میں شامل ہیں اگر ہم انسانی تاریخ پر غور کریں تو لوہے کا زمانہ، پتھر کا زمانہ، تانبے کا زمانہ اور مٹی کی تختیوں پر خطاطی کی گئی۔ پتھر کی سلوں، لوہے اور تانبے کی پلیٹوں پر تحریر کو اُبھارا جاتا تھا جب کہ مٹی کی تختی پر لکھ کر انہیں پکایا جاتا تھا۔ مٹی کی تختیوں پر جو تحریریں پکائی گئیں ان میں موئن

بلکہ آنکھوں اور دل سے محسوس کیا جاتا ہے۔ اس فن کی ایک ایسی خوبی ہے کہ جو خاموش فنون کی نسبت اُسے ممتاز کرتی ہے۔ اور وہ الفاظ و حروف کی نغمگی ہے جسے موسیقی کہا جاتا ہے۔ جس طرح ایک موسیقار اور نغمہ گو اس فن کو کلاسیکل حدود میں لا کر لائنوں میں پیوستہ کر دیتا ہے اسی طرح خطاطی کو بھی ایک خطاط لائنوں اور قطوں کے ذریعے اپنے فن کو پیش کرتا ہے اور بالکل اُسی طرح کہ جیسے موسیقار لائنوں کے ذریعے ہوا کی طرح لطیف پیرائے کو قابو میں لے آتا ہے اُسی طرح ایک خطاط اپنے آلہ یعنی قلم کے ذریعے الفاظ کو قابو میں لاتا ہے

ان بنیادی بڑے خطاطی کے خاندانوں کے ساتھ شکستہ، دیوانی الجلی، دیوانی، رقاع، طغراء مصاحت، خط جلیل، ثلثین، تجاوید، موشح، ہندی نسخ وغیرہ شامل ہیں جب کہ راگوں میں ۱۔ درباری، ۲۔ سارنگ ۳۔ بھیروں ۴۔ مایادتی

۱۔ اسی طرح جاپان کے راگوں میں Boro ۲۔ Bablu ۳۔ Jacques Lewin ۴۔ راگ

۵۔ پاروتی ۶۔ راگ میگھا ملہار ۷۔ مالکوس ان کے ساتھ کم و بیش سینکڑوں راگنیاں موجود ہیں۔ جن میں ایمن، کلیان، راگ ڈول، کیال، فوک وغیرہ موجود ہیں۔

اور شرتیاں اور تالی کے انداز کافی حد تک خطاطی سے مماثلت رکھتے ہیں جس طرح ہر ملک کی اپنی زبان اور رسم الخط ہیں اُسی طرح ہر ملک کے اپنے راگ اور معاون راگ موجود ہیں جس طرح ہر زبان میں اور رسم الخط میں ایک کیفیت موجود ہے اور چند رسم الخط نہایت نمایاں ہیں جن میں طغراء اور آرائشی خطوط خاص طور پر شہرت رکھتے ہیں اُسی طرح راگوں میں ٹھمری، پہاڑی، رینڈریکنس راگ، دیپک راگ، راگ گجری ٹوڈی راگ کاللاوتی شامل ہیں۔ اور جاپانی رسم الخط جو کہ چین سے بہت حد تک مشابہ ہے۔ اُس میں راگ کی ادائیگی اُس کے الفاظ کی طرح منفرد ہے۔ جاپانی و چین کے رسم الخط دنیا کے قدیم ترین رسم الخط ہیں یہ خط تصویر رہیر و غلفی کی ایک ماڈرن صورت ہے۔ ان میں سطروں کا انداز اوپر سے نیچے کی طرف آتا ہے۔ ان کو ہم دو علیحدہ خاندانوں میں تقسیم کرتے ہیں۔ ایک دیہی جو قدیم ترین طرز ہے۔ اور شہری جاپانی و چینی طرزیں قدرے جدید ہیں۔

خطاطی، میوزک اور تاریخی تذکرہ

انسان کو بنیائی، طاقت اور ضروری رہن سہن کے اصولوں کے ساتھ ساتھ کچھ ایسے علوم و فنون بھی عطا کئے گئے کہ جن کو ضروریات کی تکمیل کے ساتھ جمالیاتی اوصاف بھی ملے اور اسی جمالیاتی تسلسل کو حسن کائنات اور آرٹ کا نام دیا گیا حسن اور آرٹ کا تعلق ظاہری کم اور روحانی و باطنی زیادہ ہے۔ یہ وہ سلسلہ ہے جس کا تعلق براہ راست دل سے ہوتا ہے اور پھر دل اپنے ساتھ دماغ کو بھی شریک کر لیتا ہے اور یوں یہ دور کئی اتحاد کسی بھی زندہ وجود کو اپنے حصار میں لے کر اس طرح جکڑ لیتا ہے کہ عشق پیچاں بیل کی طرح حضرت عشق کا اسیر بنا دیتا ہے۔ حُسن بذات خود ایک ایسا لفظ ہے کہ جو قبل مسیح سے ہی اپنے معنی دیتا چلا آ رہا ہے اس کے بارے میں یہ کہنا مشکل ہے کہ یہ آ رہی، سیریاک، پالمور، اتر دسک عبری، مسند زبانوں میں سے کسی زبان میں مستعمل رہا ہے اسی طرح آرٹ انگلش لفظ نہیں ہے۔ یہ روم میں بولا جاتا تھا۔ اور رومی مصوروں اور خطاطوں نے اس لفظ کو بطور اصطلاح اپنے فن پاروں کے لیے استعمال کیا اس ثبوت یہ ہے کہ جس طرح حسن عربی، فارسی، پنجابی، ہندی، اُردو، براہموں، گجراتی، مالدیپ اور جزائر میں بطور آرٹ ہی بولا جاتا ہے اور اس کا بھی کوئی بدل نہیں ہے۔ یہ مراحل وہ ہیں جو آنکھوں اور کانوں کے ذریعے دل کے شہر میں اتر جاتے ہیں اور

دیکھنے یا سننے والا اپنے ظاہری وجود سے نکل کر روحانی وجود اختیار کر لیتا ہے۔ ان حسن و آرٹ کا محور جمال ہے جس طرح ارشاد ہے اللہ جمیل و محب الجمال کہ اللہ تعالیٰ خوبصورت ہے اور خوبصورتی کو پسند فرماتا ہے معلوم ہوا کہ حسن کی پسندیدگی نظام فطرت کا ایک نمایاں پہلو ہے حسن فطرت ہو، حسن حور ہو، حسن خط ہو یا حسن آواز ہو، یا حسن نسواں ہو سب ارکان حسن ہیں اور اس سے بہرہ ور وہی انسان ہو سکتا ہے کہ جس کا دل زرخیز ہو اب حسن کے دو ارکان کے بارے میں عرض گزار ہوں۔

۱۔ حسن فنون لطیفہ، انس میں وہ فنون شامل ہوتے ہیں کہ جنہیں سنا نہیں جاتا آنکھوں اور دل سے محسوس کیا جاتا ہے مثلاً مصوری، خطاطی، فن تعمیر

۲۔ حسن سماع۔ اس میں قلبی محسوس کی صفت کے ساتھ کالوں سے سنا جاتا ہے اور اس میں بھی جمال عروج پر نظر آتا ہے۔

خطاطی: یہ جمال کہ وہ قسم ہے کہ اس میں سنا نہیں جاتا بلکہ آنکھوں اور دل سے محسوس کیا جاتا ہے۔

مثلاً مصوری، خطاطی، فن تعمیر

حُسن سماع:۔ اس میں قلبی محسوس کی صفت کے ساتھ کانوں سے سنا جاتا ہے اور اس میں بھی جمال عروج پر نظر آتا ہے۔

خطاطی:۔ یہ جمال کی وہ قسم ہے کہ اس میں سنا نہیں جاتا

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حد تک بچا جاسکتا ہے۔ یہ انفرادی نہیں اجتماعی طور پر کرنے والے اعمال ہیں۔

میری تحریر میں یہ تصویر بھی سوال کرنے پر مجبور کر رہی ہے۔ کہ یہ ٹریفک پولیس کا اہلکار اشارے پر ڈیوٹی دینے کی بجائے اشارے سے آگے کچھ فاصلے پر کیوں کھڑا ہے۔ وہ بھی ہمارے ہی معاشرے کا حصہ ہے جب ہم بند اشارے کا لحاظ نہیں رکھتے اور اسے توڑنے کی کوشش کرتے ہیں جس طرح ہم یہ سوچتے ہیں کہ یہاں دیکھنے والا کوئی نہیں۔ اسی طرح وہ اپنی ڈیوٹی مقررہ مقام پر ادا کرنے کی بجائے آگے کھڑا ہو کر یا تو چالان کرنے میں مصروف رہتا ہے یا پھر رشوت لے کر اسے جانے کی اجازت دے دیتا ہے۔ اسی طرح دفاتر میں اہلکاروں کا اپنی سیٹ پر موجود نہ ہونا جن کا عوام الناس سے رابطہ رہتا ہے وہ سائلین سے تو نہیں ملتے مگر ان کے نمائندے آپ کا کام خرچہ پانی لے کر کروا دیتے ہیں۔

تحریر کا مقصد صرف تنقید ہی نہیں بلکہ اس پر غور کرنا بھی ہے۔

ہمیں اپنی رہائش ضرورت کو پورا کرنے کے لیے، زمین پر پھیلنے کی بجائے عمودی یعنی کثیر منزلہ عمارتوں کی طرف جانا ہوگا۔ ارباب اختیار کو چاہیے کہ وہ رہائشی علاقوں میں بھی تعمیراتی اونچائی کی حد کو بڑھائیں۔ اگر کمرشل بلڈنگ کو اجازت ہے تو گھریلو استعمال میں کیوں نہیں ہو سکتی۔

کمرشل عمارتوں کے لیے تو کئی منزلوں کی اجازت ہے اور رہائشی عمارت کے لیے 30 فٹ سے 35 فٹ ہمارے علاقوں میں جب ترقیاتی کام ہوتے ہیں تو ایک ٹوٹی ہوئی سڑک کو مرمت یا دوبارہ بنانے کے لیے اسی سطح کے اوپر نئی سڑک بنادی جاتی ہیں جس سے ارد گرد کے رہائشی پریشانی میں مبتلا ہو جاتے ہیں اس کی مثال کچھ یوں بھی ہے کہ اگر آپ کو شالیمار باغ لاہور کی فیصل کی بلندی یاد ہو تو اس کو سراٹھا کر دیکھا پڑتا تھا اب تو یوں معلوم ہوتا ہے کہ وہ ایک گھر کی چار دیواری ہے۔

Liaquat Ali

The writer is an associate architect and an urdu writer.





ضرورت ہے ہاں سچ ہے کہ ہر شخص کو گھر کی ضرورت ہوتی ہے مگر کیا یہ فقط اسی ضرورت کے تحت بنائی جا رہی ہیں۔ نہیں یہ فقط سرمایہ کاری کے لیے ہیں ایک سے دوسرے ہاتھ فروخت ہوتی رہتی ہیں۔

اللہ کے نبیؐ کا ارشاد ہے کہ

جب تمہاری بستیاں ایک حد کو پہنچ جائیں تو ”دور“ نئی بستی

آباد کرو۔

کیا اس ”دور“ بستی آباد کرنے کی منطق کو بھی ملحوظ خاطر رکھا گیا۔۔
نہیں اسی لیے بے ہنگم رش، فضائی آلودگی کا سامنا کرنا پڑتا ہے۔
ان بستیوں کی بھرمار ہماری زرعی زمین کو بھی نگل رہی
ہے۔ جہاں وسیع و عرض رہائشی و کمرشل سکیمیں بنائی جا رہی ہیں
وہاں اناج اُگتا تھا۔ جس تیزی سے یہ کاروبار بڑھ رہا ہے اس تیزی
سے زمینوں کی آباد کاری نہیں ہو رہی۔

ایک سروے کے مطابق بلکہ حقیقتاً زیر زمین پانی کم ہوتا جا
رہا ہے ہم اس پر بھی کوئی کام نہیں کر رہے۔ سیوریج کا سارا پانی اپنے
دریاؤں میں گرا دیتے ہیں اور اس کو بھی ناقابل استعمال بنا دیتے
ہیں۔ کیا ایسا ممکن نہیں کہ اسی پانی کو صاف کر کے فضلوں، سڑکوں
کے ارد گرد بنائے گئے پارکوں کو سیراب کرنے کے لیے قابل
استعمال بنایا جاسکے۔ ہاں ایسا ممکن ہے مگر اس کے لیے صدق دل
سے محنت کرنا ہوگی۔

بحیثیت مسلمان ہمیں تو اس بات کی بھی اجازت نہیں کہ
وضو کرنے کے لیے بھی پانی کا ضائع کریں۔ گٹر کے پانی کو شیشی
طریقے سے بھی صاف کیا جاسکتا ہے اور پانی کی قلت سے بھی کسی



یہ تصویر ہی میری تحریر کا عنوان ہے۔ اس میں دیکھیں کہ ایک نئی بنائی جانے والی رہائشی سکیم کی سڑکیں سطح زمین سے بلندی پر بنائی گئی ہیں۔ کہا جاسکتا ہے کہ اس میں حیرانی کی کیا بات ہے مگر ذرا غور کرنے پر اس غلطی کا احساس ہوتا ہے جو ان ہزاروں ایکٹر پر بنائی جانے والی سکیموں میں دانستہ یا نادانستہ ہو رہی ہے۔ نادانستہ اس لیے کہ شاید کبھی اس پہلو پر غور ہی نہ کیا گیا ہو۔

آخر کیا وجہ ہے کہ ان نئی بستیوں کو بلندی دینے کی ضرورت پیش آئی پہلے تو اس میں سڑکوں پر بلند کرنے کے لئے ہزاروں کیوبک فٹ مٹی لائی گئی۔ اور اس جگہ کو گڑھوں میں تبدیل کر دیا گیا جس کی وجہ سے اکثر اوقات وہ جگہ قابل استعمال نہیں رہتی۔ اضافی محنت، ٹرانسپوٹیشن اور دوسرے اخراجات اٹھائے جاتے ہیں اسی کے ساتھ نکاسی آب کے نظام کو بھی اتنا ہی بلند کیا جاتا ہے۔

یہ اخراجات تو اس بستی کو بنانے والے نے برداشت کئے مگر اس میں آباد ہونے والے ہر گھر کو اضافی اخراجات بھی کرنے پڑتے ہیں۔ بنیادوں میں دیواروں اور پھر اس سارے رقبے کو سڑک سے بھی بلند کرنے کے لیے بھرائی کرنے تک ایک کینال

میں اوسطاً پانچ سے چھ لاکھ روپے کم و بیش زیادہ خرچ کرنے پڑتے ہیں اور اس کے لیے پھر وہی عمل دہرایا جاتا ہے۔ جو پہلے سڑکوں کو بنانے میں کیا گیا تھا یعنی کسی دوسرے جگہ سے مٹی لانا۔ جب کسی ایک جگہ پر ایسی بستی بنائی جاتی ہے تو ارد گرد کے علاقہ کو لامحالہ یہی سب کچھ کرنا پڑتا ہے۔

یہ سب صرف بستیوں تک ہی محدود نہیں بلکہ شہروں اور بین الصوبائی بنائی جانے والی سڑکیں بھی ہیں بعض جگہوں پر تو یہ سڑکیں بند کا کردار ادا کرتی ہیں۔ کیونکہ وہ زمین کی موجودہ سطح سے فٹوں کے حساب سے بلند بنا جا رہی ہیں۔ یا بنائی گئی ہیں۔

میرا سوال فقط اتنا ہی ہے کہ آخر اس میں کیا بات پوشیدہ ہے کیوں یہ غلطی سرکاری اور نجی ہر سطح پر بار بار دہرائی جا رہی ہے۔ پھر ہم نے کبھی یہ بھی نہیں سوچا کہ ان نئی بستیوں کی آخر اتنی کیا



کھڈیاں نے نفع و نقصان سے قطع نظر خواتین ورکرز کو تمام تجربات کرنے کا موقع دیا۔ نئے رنگ، نئے ڈیزائن اور نئے فیشن سے متعلق ان کی آگاہی بڑھانے کے لیے مختلف برانڈز کی شاپس کے دورے کروائے گئے ان کو وقت کے صحیح استعمال اور ان کے پاس دستیاب وسائل سے بہترین استفادہ کرنے کے بارے میں بھی آگاہ کیا گیا۔

کھڈیاں ٹیم اور ان کے ساتھ کام کرنے والے تمام ورکرز اپنے کام سے گہرا لگاؤ رکھتے ہیں اور اپنے کام سے لطف اندوز ہوتے ہیں کیونکہ وہ اپنا سارا وقت رنگوں سے باتیں کرتے اور ان سے کھیلتے ہیں ان کا کہنا ہے کہ کوئی دوسرا کام اتنا تخلیقی نہیں ہو سکتا جتنا ان کا کام ہے کیونکہ وہ آئے روز نئے ڈیزائن اور رنگوں کے نئے امتزاج کے بارے میں سوچتے ہیں۔

کھڈی کا کپڑا اور ہاتھ کی کڑھائی کرنا بہت سست رفتار کام ہے لیکن یہ بہت سے گھرانوں کے لیے قابل عزت روزی کمانے کا ذریعہ بھی ہے اس لیے ہم سب کا کہنا ہے کہ
(Happiness is Handmade)

Asif Saeed Khaddian Bahawalpur



فی زمانہ جدید فیشن میں جہاں بہت سی روایات دم توڑ گئیں ان میں ہاتھ کی کڑھائی اور ہاتھ سے کپڑا بننے کا فن بھی زوال پذیر ہوا۔ آج کل ہاتھ سے بنائے روایتی کپڑوں اور کڑھائی کی مانگ نہ ہونے کے برابر ہے۔

کھڈیاں بنیادی طور پر بہاولپور کے ہنرمند افراد کا ایک گروپ ہے جو اپنی روایتی دستکاریوں کو جدید فیشن سے ہم آہنگ کرنے کا بیڑا اٹھائے ہوئے ہے۔ کپڑے سازی اور کڑھائی میں مشینوں کے استعمال سے جہاں پیداوار میں اضافہ ممکن ہوا وہاں مذکورہ بالا ہنرمند افراد کے کام کی طلب نہ ہونے سے ان کی دل شکنی بھی ہوئی اور وہ اپنے معاشی مستقبل سے مایوس ہو گئے۔ مڈل مین کے کردار نے ان ہنرمندوں کو مزید معاشی بد حالی تک پہنچا دیا۔

کھڈیاں ٹیم نے نہ صرف کھڈی کے کپڑے کو دوبارہ بنایا بلکہ ہاتھ کی کڑھائی کو بھی جدید فیشن میں دوبارہ شامل کرنے کے لیے جدید خطوط پر استوار کرنا شروع کیا۔

نظر انداز خواتین ورکرز کے گروپ بنائے گئے اور ان کو فیشن کے موجودہ تقاضوں کے روشناس کیا گیا۔ ان کی صلاحیتوں کو بڑھانے کے لیے ان کو کوالٹی کنٹرول کے قوانین سے آگاہی دی گئی بڑے شہروں میں موجود مانگ اور اس پر پورا اترنے کے طریقے بھی بتائے گئے۔



کھڈیاں اور ڈاچی فاؤنڈیشن کامیابی کا سفر

اگر ایک فقرے میں کھڈیاں کی کامیابی کو بتایا جائے تو میں یہ کہوں گا کہ کھڈیاں کی کامیابی اللہ کی مدد اور رحمت کے بعد ڈاچی فاؤنڈیشن کے تعاون سے ممکن ہوئی جنہوں نے روہی (چولستان) کے ہنرمند ہاتھوں کے تیار کردہ ڈیزائنز کو لاہور جیسے بڑے شہر میں پیش کرنے کے لیے ایک پلیٹ فارم مہیا کیا۔

ڈاچی فاؤنڈیشن کے زہرا ہتھام ہونے والے ڈاچی میلہ نے جہاں کھڈیاں کو لاہور کے خوش ذوق لوگوں میں متعارف ہونے کا موقع دیا وہاں کھڈیاں سے منسلک افراد (کھڈی ورکرز + ایمبرائیڈری ورکرز) کے معاشی مسائل کو بھی کافی حد تک کم کیا ہے جو کہ جدید فیشن نے مشینوں کے استعمال کی وجہ سے معاشی بد حالی کا شکار تھے اب لاہور میں ہمارے ڈیزائن کی مانگ میں اضافہ ہوا ہے اور ہنرمند ورکرز تک بہتر معاوضہ کی ترسیل بھی ممکن ہوئی ہے جو کہ شب و روز محنت سے اور اپنا خون پسینہ شامل کر کے منفرد کام تخلیق کرتے ہیں۔ ہمارے کام میں کوئی مڈل مین نامی کردار نہیں ہے جس کی وجہ سے ورکرز اپنے کام کا بہترین معاوضہ وصول کر پاتے ہیں۔

ڈاچی نمائش میں آنے والے افراد کی تعداد، ڈاچی فاؤنڈیشن کے لوگوں سے تعلق، اُن کے ڈاچی کی ٹیم پر اعتماد اور اُن کے کام سے والہانہ لگاؤ ظاہر کرتی ہے۔ ڈاچی فاؤنڈیشن نے بہت کامیابی سے لاہور کے لوگوں کو قائل کیا ہے کہ وہ نمائش میں آ کر ہنرمند افراد اور اُن کے کام کی حوصلہ افزائی کر سکتے ہیں۔

ڈاچی ٹیم کے تمام طر افراد ایک خاندان کی طرح ہیں وہ ہمیشہ ہنرمندوں کی بات پورے غور سے سنتے ہیں اُن کا مسئلہ حل کرتے ہیں اور اُن کی مدد و حوصلہ افزائی کرتے ہیں جس کی وجہ سے وہ ڈاچی میلہ میں آنے والے تمام دستکار اپنے آپ کو ڈاچی خاندان

کا حصہ سمجھتے ہیں۔

پاکستان کے دیگر علاقوں کی طرح بہاولپور کی مشہور دستکاریوں میں ہاتھ سے کپڑا بننے کا فن اور ہاتھ سے کڑھائی کرنا سر فہرست ہے۔ روہی بہاولپور کے گمنام ہنرمند ہاتھ پاکستان کے ہر بڑے ڈیزائنر کے کام میں پس پردہ اپنے جوہر دکھا رہے ہیں۔

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